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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In the midst of the preparations for this number, war was declared against Germany. Those of us who passed through the sorrow and suffering of the last war find it well-nigh incredible that, with that experience, the world should be darkened by a calamity as great, if not greater. That an age which exalts reason and the powers of the human intellect should enter into a conflict that, in the depths of it and the reality of it, is totally against reason, is a bitter tragedy.

Dark as the prospect is, it may not be altogether dark. One of the reasons which we have given to ourselves for the belief that a great war would not come again in our time was that it would destroy the foundations of our Christian civilization, and that no responsible human being would face the prospect of that and risk what mankind has built up with such toil and tears. That belief has proved vain, yet we may earnestly hope and pray that the issue may not be as we feared, but that, on the contrary, the supreme values which are of all things most precious to us may in the end be vindicated and secured.

This is not the place to discuss the causes of this war, or the responsibility for it. Whatever these may be on the surface, the conviction has been growing in many minds that a conflict between two great systems of thinking and living was sooner or later inevitable. Meantime the duty and opportunity of The Expository Times are plain. Every one of us is to-day being brought face to face with the realities of his faith. What do we really believe? Where does our confidence rest? What, in this solemn hour, does Christ mean to us? Does God, the living God, rule above the storms and passions of men? It is with these fundamental issues that we are concerned, and always have been, and our part is to continue to bear witness to those deep and abiding faiths on which the salvation of mankind depends.

Then and Now; the Day before Yesterday and To-day. Fifty years have elapsed since this magazine was started by the late Dr. Hastings, and during this half-century I think we may say that it has maintained its position in the theological world. Many of the most distinguished names in this country and in America have appeared above its articles. And in all modesty it may be claimed that the variety, interest, and authority of its contents have given it a special place in the religious and academic spheres alike. Inevitably in these circumstances our thoughts range back over this long period and especially over the changes that have taken place in the world of the Spirit.

Dr. Harris E. Kirk, of Baltimore, in his recently issued *Rice Institute Pamphlet* (Rice Institute, Houston, Texas), is engaged in a similar task, and

we shall more or less avail ourselves of his guidance. He deals in successive chapters with 'The New Element in the Modern Temper,' 'The Divine Purpose,' and 'The Human Response.' It is the first chapter that is of special interest. In it he surveys hopefully the new attitude to the claims of humanism. But that is already dealing with 'Now.' Let us first of all look back.

Probably no one who has lived through these fifty years will forget the temper of the earlier period. It was a time of confident unbelief. Science in the hands of men like Tyndall was arrogant. Pseudo-science, which always follows at the heels of the real thing, was provocative. Biblical criticism was largely negative. The reconstructions of the gospel story in France and Germany were widely broadcast, and caused something like panic in many quarters. Large secularist meetings were held in every big town, and shops were opened to sell all kinds of atheistical literature and gross pictorial caricatures of religious beliefs. If you were young and candid, you had to fight for your faith fifty years ago. It was not easy to believe in God.

Another feature of the early period, closely associated with the one described, has been fully discussed lately by Dr. Oldham. These fifty years have seen the culmination of a movement which began at the Renaissance, and has gone on gathering momentum from every fresh achievement of the human spirit. It has been briefly described as Humanism. It is simply the complete reliance by man on his own powers as sufficient for all his needs, moral and material. Science has provided him with immense material resources and has given him a mastery of Nature undreamed of in the past. All his problems, so it appeared, can be solved by his own unaided intellect. There is no need and no room for any supernatural reinforcement. Man is the lord of creation.

One other movement which many will vividly recall occurred in the early years of this period. Its slogan was 'Back to Christ.' The recession of the dogmatic attitude to the gospel story, the discovery (it may be called) of the social and traditional background of the ministry of Jesus, the conclusions drawn from the new 'lives' of Jesus, all led to a definite emphasis on the human element in the Person of Christ. The 'historic Christ' was hailed as the truth of the Gospels, and for a good while this came as a breath of fresh air to minds that were in revolt against the dogmatic temper. Dr. A. B. Bruce represented and furthered this movement in Scotland. And his books were immensely popular. The movement had a healthy influence in bringing a sense of reality to the reading of the Gospels. But more and more it became evident that it had one far-reaching result. It reduced the figure of Jesus to human proportions, and silently but inevitably, it predisposed the minds of many against the miraculous and divine aspects of the Person of our Lord.

Long ago many of us learned from Schwegler's 'History of Philosophy' that there is a pendulum swing in the history of human thought. One generation emphasizes a side of truth, and the next discovers the other side, and there comes a period when the pendulum is at the lowest point of its swing when both sides are seen to be parts of a whole. Are we at that position to-day? At any rate the pendulum has obviously swung away from the position we have been describing. One of the most obvious facts is the new modesty of science. Scientists of authority may be said to repudiate with one voice any claim to provide guidance for man in his deepest need. Science is painfully aware of its own limitations. It will not pronounce on fundamental human problems because it cannot. It is far from being atheistic. It points emphatically beyond itself for a real explanation of the Universe. And so far it offers some genuine aid to faith.

This extraordinary reversal is matched by the attitude of contemporary Gospel criticism. The negative conclusions of Baur and Strauss have been, to say the least, modified by a critical realism which has made the Hegelian dogmatism of Baur as out of date as the old orthodox dogmatism. It may surely be asserted with some confidence that

there is a general agreement on the main point, that the picture of Jesus in the Gospels is a genuine picture, that on the whole its authenticity is established. In particular one thing seems to emerge from recent critical work, that the old 'Back to Christ' movement was essentially false in one thing. The Gospels do not present to us a purely human Jesus. They may be right or wrong, but at any rate the Jesus of the Gospels is a Divine figure in the eyes of His biographers. He is not a moral teacher. He is a Redeemer. This is the Figure that is emerging from the investigations of the last years of this half-century.

Above all, the fact that stands out perhaps more clearly than any other in our time is that the insufficiency of mere humanism is becoming painfully evident. Men are losing confidence in Naturalism as a guide. The helplessness of science in face of acute need is one factor in this new attitude. Science can and does give man great resources but it cannot help him to a right use of them. Where the moral need appears science has nothing to say. Moreover, the tragic social conditions in the world to-day reveal the impotence of the human unaided powers. And perhaps most of all the moral confusion of our time is making clear to us the insufficiency of the merely human agent to deal with what is deepest in our need. And are not the facts of this solemn and terrible hour a final blasting proof of the bankruptcy of human powers.

Professor Whitehead, quoted by Dr. KIRK, says that 'History shows that the unstable ages have usually been the creative ages.' Let us hope that this is true of our own unstable age. Meantime we can see one result of the growing sense of the limitations of pure humanism. It is sending men back upon sheer authoritarianism both in political life and in religion. It is this longing for some higher power to take things out of our hands that largely explains Nazism and Fascism. It is in a sense the same urge that explains the wide influence of Barthianism. Barth's protest is against that religious humanism which has ruled largely in Europe for some time and has been influentially represented in our own country. It is as sheerly authoritarian as Hitlerism. But it contains a great and fundamental truth, which we can only forget at our peril—the sovereignty of God, which is the very basis of all real religion. That is its strength. The pendulum has swung away to the right, and Barth is probably the most significant, the most powerful, and the most essential protest against that religious humanism which left out the deepest truth of the gospel.

Watchman, what of the night? The morning cometh, and also the night. The morning comes. What is it to be? Are we not right in saying that everything points to the urgent need of Christ, the one positive and sufficient answer to our human problem? That is what THE EXPOSITORY TIMES has stood for all through its history. Amid changing opinions on all questions that are subsidiary we have maintained one tradition, that Jesus Christ is at the centre of history, and He alone can give us the answer to the one question that matters: How shall the world be brought to peace and unity and happiness? Dr. KIRK recalls a famous story of Alexander the Great. As a young soldier he was advised by Aristotle never to forget that he was a Greek, and everywhere to draw a line between the Greek and the Barbarian. To which Alexander replied, 'No! The aim of my victories will be to give all men a Greek mind.' It is the task of the Christian Church to-day to give man a Christian mind.

It has often been made an accusation against Karl BARTH that his writing is difficult and his meaning obscure, but this is the last thing that could be said about his most recent pronouncement. Its subject is *The Church and the Political Problem of Our Day* (Hodder and Stoughton; 2s. net).

It is the most terrific attack that has ever been made on Hitlerism from the Christian point of view. It might have come from the pen of Martin

Luther. Every sentence in it is a sledge-hammer blow. It is so Biblical, so irresistibly compelling, so mercilessly logical yet so heart-searching that it is bound to make the German Christians writhe and sound the trump of God through all the churches. Once again, to use his own phrase, he has pulled the rope of the great cathedral bell and sent the deep clear note of faith resounding far and wide over the confusions of Europe.

His book in Lutheran fashion is set out in the form of seven theses bound together in logical sequence like the links of a strong chain. The first thesis affirms briefly that the Church is the body of Christ, consisting of those who have found their own comfort and hope in Him, and the comfort and hope of the whole world, and who are therefore bound to bear witness for Him before the whole world which without Him is lost. 'She cannot have an inner life without having at the same time a life which expresses itself outwardly as well. She cannot hear her Lord and not hear the groaning of the Creation, the sighing of Jews and Gentiles still far from Him and yet already belonging to Him, the sighing of the whole world lost apart from Him and yet in Him already placed under the promise of salvation. . . . It is by bearing witness to this and to this only that the Church has to perform her service to the world. Consequently there are no other claims or tasks which she has to regard or observe.'

The second thesis defines what true witnessing for Christ means. It must be a definite confession of Him 'as the one who has come to us as Son of God and Saviour and will come again.' But it must at the same time be 'an actualising of this confession in definite decisions in relation to those contemporary questions which agitate the Church and the world.' This thesis is aimed at the pietistic type of Christian in Germany who would fain pursue his own spiritual way without coming out into the open and taking a definite stand in the hurly-burly of public life. There are many questions on which the Church is not called upon to pronounce, and regarding these she may lawfully be silent. But there are questions in regard to which the Church 'has to speak decisively with Yes or No, has to call white white and black black when the hour strikes, and the occasion is here to do this in the act of witnessing to Jesus Christ.'

In bearing this witness the Church must steer a straight course, without regard to the action of any other parties, hostile or friendly. She may find herself opposed to the government; she may find herself in the company of 'the most frightful Liberals, Jews, and Marxists!' She must not be deflected from her appointed course. 'Let the Church which never at any time dares to be a party —out of pure anxiety simply of being brushed with a "mudguard," simply of appearing as though she might have embraced a party—look and see whether she is not now really, of necessity, compromising herself, *i.e.* compromising herself with the Devil, to whom no ally is dearer than a Church, so absorbed in caring for her good reputation and clean garments that she keeps eternal silence, is eternally meditating, eternally discussing, eternally neutral, a Church so troubled about the transcendence of the Kingdom of God—a thing which isn't so easy to menace—that she has become a dumb dog. This is just the thing which must not take place—must not take place *to-day*.'

The next two theses bring matters to a definite issue, dealing as they do with German National Socialism. It is asserted to be the big political menace of to-day, much more so than Communism, spreading its tentacles far beyond the confines of Germany. But what concerns the Church is that it has a double character, not only as a political experiment but as a 'religious institution of salvation.' At first, as a purely political experiment the Church had no call to pronounce upon it. It was entitled to get its chance. But now the time has come when the Church cannot be neutral but must pronounce a decisive Yes or No. For the real import and character of National Socialism is now openly disclosed as 'a dictatorship which is *totalitarian* and *radical*, which not only surrounds and determines mankind in utter totality, in body and soul, but abolishes their human nature, and does not merely limit human freedom but annihilates

it.' The Church has to face the question—Is this the Kingdom of God ? or is it a daemonic counterpart, the kingdom of a false Man-God, under the lordship of a false Messiah ? 'It is impossible to understand National Socialism unless we see it in fact as a *new Islam*, its myth as a new Allah, and Hitler as this new Allah's Prophet.'

The next thesis asserts that National Socialism is fundamentally hostile to Christianity and the Christian state. Evidences of this are manifest, among others in the persecution of the Jews. 'He who rejects and persecutes the Jews rejects and persecutes Him who died for the sins of the Jews—and then, and only *thereby* for our sins as well. He who is a radical enemy of the Jews, were he in every other regard an angel of light, shows himself, as such, to be a radical enemy of Jesus Christ.' Beyond that the policy of National Socialism is plainly either to make the Church completely subservient or, if she resist, 'to render her so impotent, so mute and so insignificant, to drive her so into a corner, until she stands there weak and ridiculous, ripe for death sentence.' At the same time National Socialism has denied and disowned the office of the Just State which according to the Scriptures is that of a servant of God to reward the good and punish the evil, to rescue the poor and the oppressed, and to make room for the free proclamation of the gospel.

In the following two theses Karl BARTH throws down the gauntlet. They amount to high treason against the Hitler régime and an open call to war. No peace is possible between the witnessing to Jesus Christ and the sovereignty of National Socialism. 'Then it follows that the Church may and should pray for the suppression and casting out of National Socialism, just in the same sense as in former times and when confronted by a similar danger she prayed for the "destruction of the bulwarks of the false prophet Mohammed."' In thus praying for her own preservation from the enemy, the Church must also first of all pray for her own spiritual restoration, in order that she may be worthy to be preserved. There must be confession of sin and deep searching of hearts, for the guilt of the present crisis does not lie all on one side. But, on the other hand, the matter cannot *rest* with prayer. 'When we earnestly pray for the suppression and casting out of National Socialism and hence for the restoration of Church and State, then we are ourselves *eo ipso* summoned to do what is humanly possible towards that for which we pray.' To the charge that this is bringing the Church into politics BARTH's reply is, 'Now for once, in keeping with a famous example (I mean none other than Luther !), I want really to "be defiant" and say: Yes ! by all means it is a political choice ! . . . What is a choice of faith if it never becomes a political choice ? And what is a choice of faith to-day if in this thing it never becomes *this* political choice ? When, in the Apocalypse, the Roman Empire was finally and conclusively perceived and designated as the Beast out of the Abyss—that was *also* a political choice !'

In the final thesis BARTH brings men to the knife edge of decision. This is not a matter for mere discussion, suspense of judgment, a non-committal attitude. He is aware that many in the Church have shirked the issue or are not convinced, and some have spoken of his dogmatism as a Papacy resident in Basel. But there is here a real issue of faith. If the witness he has given is erring or false, then it must be met by a counter witness in unity with the confession of Jesus Christ as true and binding. What is the faith of those who dissent—their *faith*, not just their opinion ? Do they say Yes to National Socialism ? Do they say the Church ought not to pray and work against it ? Is this their confession of faith ? 'We do not wish to hear from these that they consider themselves free to hold another opinion. Nor do we wish to hear this their other opinion. We wish to hear the confession of their *other faith*. . . . It is one faith against another faith, one spirit against another spirit, and in the end and always—one God against another God. It has always been so when the Church has once again had to wrestle with the repetition and application of her confession.'

An able and timely book comes from the practised pen of Dr. John Baillie of the Chair of Divinity in the University of Edinburgh. It is entitled, *Our Knowledge of God* (Milford ; 8s. 6d. net), and it both reflects and interprets the main trend of recent theistic thought. It should be also said that it combines in a fresh and attractive way philosophical grasp with vital theological interest.

In a sense the five chapters are, as the author himself suggests, an expansion of Pascal's familiar words, 'Thou wouldst not be seeking me, hadst thou not already found me. Be not therefore disquieted.' Or, as we might also put it, the first sentence of the book gives a direct clue to the whole: 'The great fact for which all religion stands is the confrontation of the human soul with the transcendent holiness of God.'

The first chapter defends the view, as put forward by St. Paul in the Epistle to the Romans, that all men 'are without excuse ; because, though knowing God, they have not glorified him as God nor given him thanks.' The second chapter defends the same view, but taking us not as from the beginnings of our individual and racial consciousness but at its later and more developed forms. It is possible to hold, contends our author, that 'the self-same image of God, which by the power of Christ is restored in the souls of the saints, is to be found dimly and brokenly reflected in all human nature, behind and below the ravaging defacements of sin's corruption.' This is affirmed in the light of the views of Barth and Brunner, in particular, on the *imago dei* and the relation of nature and grace.

In the third chapter it is contended that our knowledge of God's existence is not inferential, as it has been the prevailing habit of Western philosophy to regard it, and that it rests rather on the revelation of His personal Presence as Father, Son, and Holy Spirit. Here the author takes his stand with St. Bonaventura rather than with St. Thomas. 'It is not the result of an inference of any kind, whether explicit or implicit, whether laboriously excogitated or swiftly intuited, that the knowledge of God's reality comes to us. It comes rather through our direct personal encounter with Him in the Person of Jesus Christ His Son our Lord.'

This position is reinforced in the fourth chapter, in which it is said that God's approach to us in Christ is the closest approach that is ever made to our souls, so that through Christ as in no way else God is the 'Urgent Presence.' 'How can I, who in this very moment that I write am conscious of a demand being made *now* upon my life by God and His Christ, stand aside from the situation of responsibility thus created in order coldly to debate the question whether the God who thus claims me so much as exists ?'

Professor Baillie is well aware that apologetic of this kind, if apologetic it may be called, has no influence upon those to whom the phrase, 'a demand being made *now* upon my life by God and His Christ,' is meaningless. But he would rescue his position from what we may call the futility of sheer ontologism by adding that 'God does not present Himself to us except in conjunction with the presence of our fellows and of the corporeal world.' Which 'mediated immediacy' appears to yield something to St. Thomas.

The fifth chapter rounds off the discussion opened up by the first sentence of the book, treating of the Transcendent Holiness as the Divine Other who is not wholly other, and refusing to follow Barth 'in his apparent complete rejection of the truth for which immanentism and mysticism alike contend.'

Learned, cultured, and genial, Professor Baillie makes good company. And he keeps good company himself, showing withal a catholic taste. It is enough to say that among recent writers to whom he acknowledges debt are J. Cook Wilson and R. G. Collingwood, C. C. J. Webb and William Temple, E. Gilson and Karl Heim and Baron von Hügel.

Reverend James Hastings, D.D.

By Professor the Reverend A. J. Gossip, D.D., Glasgow.

Most of us these days are rounded, like water-worn pebbles, into a drab and monotonous similarity. But now and then some one appears with individuality and character, and that touch of uniqueness that keeps striking out into new paths, imagining original things, daring impossibilities, and somehow turning them into facts. To such an one life must have far more taste than it has for the rest of us, and be much more exciting. No doubt, Shakespeare declares, through the mouth of Prince Hal, 'thou art a blessed fellow to think as every man thinks: never a man's thought in the world keeps the road-way better than thine.' And for unadventurous ease, for a tame and placid drifting on through an unruffled life, that is, perhaps, a wise prescription. But it is the man, keen, alert, perennially interested, with something of the boy in him, seeing in every red glare in the skies the sure token of some splendid fire, and always racing hotfoot to some other rainbow's end—aye, and miraculously reaching it—who gets the best from life, and does most for his fellows.

Such an one was James Hastings—that dreamer of great dreams, that intrepid adventurer into wide seas, who, fifty years ago, started The Expository Times, and edited it until the day he died. Which thing was a sufficiently audacious enterprise. For he was then a young and unknown country minister with no influence behind him, and settled in a small and inconspicuous Church miles from anywhere. But then he was James Hastings, feeling in his bones the gifts and capacities with which Nature had endowed him. And so he planned the magazine, laying it down from the very start largely upon the lines which it has followed ever since, wrote much of it with his own hand, floated it off upon the meagre trickle of his own slender resources, had it printed by a local printer—an obviously daft and boyish ploy, foredoomed to failure—and yet somehow the craft did not run on a mudbank, but gained the open sea, and has been cruising to and fro on ever widening waters ever since.

No doubt he was fortunate in several all important matters. For one thing, almost immediately the firm of T. & T. Clark, seeing its possibilities, and still more those of its editor, took over the venture. And so began that happy relationship between publisher and editor which, for friendship and mutual trust and complete confidence the one in the other, can very rarely have been equalled. Bigger and bigger schemes kept forming in the editor's mind—such as the *Bible Dictionaries*, and the immense *Encyclopædia of Religion and Ethics*—were talked out; were accepted; were brought into being; sometimes, notably in the last-named instance, at the price of a huge initial outlay. Hastings was nearly always generous in judgment, and notably quick to praise. But when he spoke of the Clarks—father and son—and the opportunities which they had given him, the man was really moved. And on the other side—'I can't speak for Christ,' Sir John once said to me shyly, 'and I would like to do something for Him. Well, I can take this risk, seeking to help a little.' And then at once he added, 'But, with Hastings editing it, there is no great risk at all!'

And for another thing, in his wife he had an ideal partner; and that, not merely on the personal and household side, but a woman whose acute mind with its breadth and its very marked business capacities, and its real knowledge of theology, and its unfailing interest in intellectual things kept pulling its full weight in all his enterprises; and whose character and talk and humour were an unfailing delight to him, as indeed they were to all his visitors.

But the main fact is that the man himself was a born editor, with the instinct of the thing in his finger-tips—the feel for what was wanted, and even better, for what was needed, and how to make this latter palatable to the ordinary reader.

He himself had a passion for knowledge. An omnivorous reader all his days, he never wearied in the quest for truth, was one of those whose religion is, in great degree, a thirst to know, to see things as they are, to cut through mere approximations to reality. Most of us flag a little as the years go by. For by then we have seen so many teachers and intellectual movements hailed ecstatically as the revelation of the final truth granted to us at last, and in a little while most of them have become forgotten things, mere soundless sounds conveying nothing to the younger generation; and so have come to the conclusion that this breathless running to and fro carries us nowhere; that, if we stand still, the hot perspiring crowd, still questing after truth, still hurrying to the very latest prophet, will in time be back where we are now; and in no long time either, Browning thought. We grow a little tired of unpacking again the tidy little bundle we have made of things, which fits nicely by now into its accustomed place upon our shoulder; of undoing it to stick in these new facts, or alleged facts. Our theories will do, we feel, will serve well enough for practical ends and purposes. Or, humbled by our experiences out of the haughty pride of youth, we learn that only God can know; that man can merely pick up certain aspects of reality through the few senses granted him—but how much else is just as really going on to which he is impervious, because he has no instrument whereby to tap it all—and so, as Al Ghazzali told us movingly so long ago, the human search for perfect knowledge is a fatuous and futile thing. And in these broken men, these resigned spirits, there is something of awe and religion too. But they are not of those who keep the world young, and are likely to make new discoveries. And Hastings remained young in mind, in this sense, to the very end. Always news was reaching him; and to turn every corner was an adventure; and not a new prophet of them all but had something worth while to say to listening ears. Miss Underhill, in her delightful poem, 'Thought's a Strange Land,' tells how her gipsy soul can't rest, but presses on and on, whereas so many drop out of the quest and settle down in a trim villa, with plump calceolarias and earwiggy dahlias, and 'set up a paling to hide the restless road.' James Hastings had no villa and no paling, was a wayfarer keen and interested to the very last, expected other men to be so too, incited them to that—that was the meaning of his magazine, to help men not to become out-of-date, unaired, and musty in their thinking, which to him was a crime in this ever new and ever fascinating world.

He himself read enormously. Witness his library, which—apart from the endless rush of books that kept passing through it—had permanently on its shelves, some years before his death, some 60,000 volumes—all the best in theology, philosophy, and kindred themes, notably in comparative religion. For on that last he had the finest library in the whole world; since, characteristically, when the *Encyclopædia of Religion and Ethics* was being written, every quotation in each article was checked, and every volume cited added to the huge collection. Moreover, Hastings was the fastest of readers, tearing the heart out of a book in record time. Robertson Nicoll, his old friend, used to say that he himself read three new volumes every day, before relaxing by taking to old favourites for a change! And when challenged upon this, declared that, whereas a bucolic person spells out each letter, reading men grasp three or four words at a time, but I, said he, have trained my eyes to read a whole page at a glance! What Hastings' method was I do not know. But certainly he could get at the substance of a difficult book, and set it down for others, with surprising speed. His style had not, I think, any particular lustre or distinction; but it was lucid in a high degree, and could make really difficult things simple to grasp and understand—quite curiously so. Indeed, the ease of his writing was deceptive, concealing the skill with which the thing was done. Moreover, he was a tremendous worker. He expected his staff to give of their very best; and he himself set them a hot pace and a high ideal. For, while a man of many interests—an avid follower of cricket, for example, with such a passion for that game that he worked in a little annual holiday in England solely in order to see something better than our amateurish Scottish stuff, though that, too, interested him hugely; a lover of good con-

versation, though with a real fault there; for, while Brougham said of Lord Macaulay that his ruin was that he was always overtalking, and so always underlistening, Hastings was much too apt to undertalk and overlisten, with his eyes full upon the speaker's, and obviously weighing what was said; though, indeed, what Johnson said of Wesley was true also of him, that usually he was too busy to lie back and stretch his legs, and have his talk out--while, I say, a man of many interests, he entirely agreed with Carlyle that work was no curse but the greatest blessing in life; enjoyed it, and the doing of it, day by day with all his being, and simply did not understand how a man could be slipshod or half-hearted in it. He himself was meticulously methodical. Once when I was speaking to him of the enormous business of planning such a work as the *Encyclopædia*, assigning the articles to the right men, the endless correspondence, the worry of getting the script up to time, and what was fit and needed and the like, he told me that only once was a MS. mislaid. He pursued it to where the Cleansing Department had heaped up the contents of the city's dustbins ready for destruction, and, after hours of search, a grubby, but a happy, figure retrieved the invaluable work of a world famous, thin-skinned, foreign scholar!

The fact is that, very markedly, Hastings put his religion into his daily work. His hand found many things to do, and he did them with all his might, because always his conscience claimed his very best from him, and because always he was offering it to Jesus Christ. For his whole personality was centred in his attitude to Him. Various scholars—Dale for one—have admitted how difficult it is to be engrossed with critical questions and matters of theological technique, teasing at the documents, and fingering the Scriptures, without losing something of the wonder of the faith and of a worthy seemliness to Him who is our Lord and Saviour. Hastings in a real sense was immersed in these things all his days, and yet he never let slip anything of the simplicity of his religion, or of the essential devoutness of his nature. No busyness ever kept him from church, where he was present twice a Sunday without fail, worshipping with an impressive intensity and ardour and wholeheartedness. He had the air of listening to the Scriptures as if this tremendous news were bursting in on him for the first time. He leant forward at the sermon that no syllable of what mattered to him intensely might be missed. For him that silly severance of worship and the sermon had no meaning. For if in prayer we come to God as children to a Father and speak to Him with confidence, in the sermon a far greater thing is happening. God, through the stumbling utterance of His servant, is now speaking to us; and Christ has come again into the midst, with all the old amazing powers, and He is here and we are face to face with Him, and anything may happen, and the best is the likeliest. So Hastings believed, and so believing, and so listening, found it true. When he died I remember saying that on entering the pulpit, conscious that I had but a very feeble sermon, my first act was to look if he were in the church, hoping, not that he might be away, but that he might be there. For such an ardent worshipper must help to pull things through. And that is a great thing to say of any man. Several people have remarked to me that in appearance he reminded them of Jesus Christ. And, indeed, he had a real resemblance to the typical Christ of Art—the tall, slight, upright figure, the ascetic face, the ruddy golden hair, the straight looking searching eyes, the sense of cleanness about the man's mind and soul—whether it was those things or something else, the resemblance was there.

Well, he is gone these seventeen years.

> We men must vanish; be it so!
> Enough, if something from our hands have power
> To live, and act, and serve the future hour.

And the works he edited are still enriching many a man's mind and work; and the magazine he planned, in the hands of his daughter and his son, is reaching more folk than it ever did.

The Publishing House of Messrs. T. & T. Clark, Edinburgh.

By the Very Reverend James Harvey, D.D., Edinburgh.

Apart from the merely temporal passage of one century to another, the opening of the nineteenth century has been recognized on all hands as an epoch of transition and enterprise. The world of the time was full of movement and revolution in moral, social, and religious things as well as in national and international affairs. While perhaps Wordsworth was too optimistic when he penned the lines: 'Bliss was it in that dawn to be alive, but to be young was very Heaven,' yet there was a quickening of life and thought, and in the first quarter of the nineteenth century many movements took their rise. The world was being reborn, and in the travail intellectual and religious thought sprang into fresh life.

A young man from Edinburgh, Thomas Clark by name, a bookseller and lover of books, was travelling at that period in Holland, France, and Germany with open eyes and open mind. What his main objective was we cannot say, probably business or pleasure, but there was one fruit of his wanderings. When he compared the meagre work of Scottish and English theologians, and found many Faculties of Divinity on the Continent pouring forth multitudes of books on Biblical Study—Homiletical, Exegetical, Dogmatic—he conceived the idea of translating into English the principal theological works produced on the Continent so far as consistent with the Protestant faith. At that time it was true what Mark Pattison said later in the century that the 'Capital' of learning was in the hands of Germans, and theirs had been the enterprise which directed it into theological channels.

Mr. Clark had started business in 1821 in Parliament Square, Edinburgh, and after his shop had been destroyed by fire in 1823, he moved his premises to 32 George Street and finally 38 George Street—which has been the seat of the firm ever since. In 1832 he began issuing the 'Biblical Cabinet' or, as he called it, the 'Hermeneutical, Exegetical and Philological Library,' which comprised writings by such well-known theologians as Calvin and Tholuck, Krummacher and Rosenmuller. The series extended to forty-five volumes well printed and in neat binding, and was appreciated by a large number of readers. This was the founder of the firm, the first Thomas Clark.

In 1846 Mr. Clark took his nephew Thomas into partnership, known since as Sir Thomas Clark, Bart. Sir Thomas entered the firm with a thorough business training, and for almost fifty years he was the heart and soul of the business which bore the familiar designation 'T. & T. Clark.' The 'Biblical Cabinet' of the early period was eclipsed by the 'Foreign Theological Library,' a series of 150 volumes varied in subject but rich in treasures of knowledge, and bearing the names of such men as Hengstenberg, Delitzsch, Lange, Godet, Kaftan, Lotze, Martensen, Schultz, and Stier. To this galaxy of stars there was added a few years ago a translation of Schleiermacher's work on *The Christian Faith*. In addition to these works Messrs. T. & T. Clark published the writings of Augustine in 15 volumes, Meyer in 20, Lange in 25, and John Owen in 24 volumes. There were also published the 'Ante-Nicene Theologians' in 25 volumes and a 'History of the Church Councils' in 5 volumes. When one thinks of the financial risk involved and the comparatively small number of possible buyers, one wonders at the enterprise and the sure guiding that led to such successful results.

In addition to these many volumes for the Theologian and the Divinity Class-room, apart from technical books such as Hebrew and Syriac Grammars and Lexicons, there was a most popular series of 'Hand-books for Bible Classes' edited in the first instance by Dr. Alexander Whyte and Dr. Marcus Dods, and also a series of 'Primers' on

many Biblical subjects. Both series were edited by competent scholars and have had a wide circulation; and 'many of them have obtained a place of almost permanent value in the religious interests of the country.'

Apart from his business activities Sir Thomas Clark took a leading part in the philanthropic and educational institutions of his native city. He was Master of the Edinburgh Merchant Company 1883–4, Chairman of the Chamber of Commerce 1894–7, Chairman of the Public Library Committee, a member of George Heriot's Trust, and a Curator of the University of Edinburgh. In 1877 he entered the Town Council of Edinburgh and became a Magistrate in 1883 and later Lord Provost in 1885. In 1886 he was Chairman of the International Exhibition held in Edinburgh and on that occasion was honoured by Her Majesty Queen Victoria, being created a Baronet. While diligent in business and loyal in citizenship, he was a devoted churchman, and both in the congregation with which his family had been connected for over 100 years and in the larger Church life he took a prominent place. In the closing year of his life, he had the happiness of being present at the Union Assembly of 1900, for which he had been labouring for years. This union of the Free Church of Scotland and the United Presbyterian Church was the precursor of the larger Union of the Church of Scotland and the United Free Church of Scotland in 1929.

In the height of his business activity, in 1880, Sir Thomas had taken into partnership his elder son, John Maurice Clark, and later in 1895 his younger son, Thomas George Clark, who retired, however, from business after the War in 1919. During the period when the father and his two sons were associated in business, new developments took place and an increasing number of theological works were issued. Reference may first be made to the well-known 'International Critical Commentary,' published by the firm in conjunction with Charles Scribner's Sons, New York, and under the editorship of Dr. Driver, Dr. Plummer, and Dr. Briggs. This series of books was projected to combine British and American scholars in the production of a Critical, Comprehensive Commentary that would be abreast of modern Biblical Scholarship, and in a measure lead its van. It is not too much to say that the promise has been amply fulfilled both in respect of the high character of scholarship shown, the great repute of the writers, and the reception it has received by thinkers and scholars in all sections of the English-speaking people. These works were entirely free from polemical and ecclesiastical bias, and splendidly served the purpose for which they were designed. It is sufficient to name among the distinguished writers in this series—Dr. Driver on *Deuteronomy* and Drs. Sanday and Headlam on *Romans*. Another important series—the 'International Theological Library'—under the editorship of Professor Salmond, D.D. and Dr. Briggs included such well-known works as Driver's *Introduction to the Literature of the Old Testament*, Dr. A. B. Bruce's *Apologetics*, Dr. A. B. Davidson's *Theology of the Old Testament*, Dr. Mackintosh's *Doctrine of the Person of Jesus Christ*, Dr. Lindsay's *History of the Reformation*, and Dr. Rainy's *Ancient Catholic Church*—the very mention of whose names is an indication of the value of this series. Though not included in this series, mention must be made of Dr. Salmond's own work on *The Christian Doctrine of Immortality*.

For a few years Messrs. T. & T. Clark published *The Critical Review*, which was limited in its appeal and specially designed for scholars, but was discontinued. It was not until Dr. Hastings, in 1889, secured the co-operation of Messrs. T. & T. Clark in the publishing of THE EXPOSITORY TIMES that the firm was interested in a monthly magazine. How great has been the success of this popular enterprise others will narrate in this issue on the Founder and First Editor of THE EXPOSITORY TIMES.

The association of Dr. Hastings with the firm became closer and more intimate when in 1898 the *Dictionary of the Bible* began to be published, the last volume, the fifth, being issued in 1904. It is only fair to say that this Bible Dictionary at once took a prominent place and has retained it without competitors; but it had not been fully given to the Press when another Dictionary, the *Dictionary of Christ and the Gospels* followed, 1906–08. This was in no sense of the word a superfluity, and it presents a concentration of scholarship

and devotion on the study and exposition of Him who is the centre and consummation of the Bible. Along with this Dictionary there was also added the *Dictionary of the Apostolic Church*, so that readers might feel assured that the whole sphere of revelation had been covered by these Dictionaries, and for those who did not have the larger *Dictionary of the Bible* an entirely new single volume Dictionary was prepared.

Bible students and even theological scholars all the world over were startled when it was announced in 1902 that Dr. Hastings had projected an *Encyclopædia of Religion and Ethics* extending to ten and ultimately twelve volumes and an Index volume. The ambition of the Editor was to produce an Encyclopædia worthy of the name, dealing with all the Religions of the world and all the great systems of Ethics, and containing articles on every religious belief or custom, and on every ethical movement, every philosophical idea, and every moral practice. Since this great work was completed in 1926, it has without controversy or question taken the premier place among all such works. It is a miracle of comprehensive and minute knowledge of all that comes into the centre or lies on the circumference of religious belief, code, or custom. The triumphant completion of such a work is a tribute to him who conceived it, and to the Publishers who sent it forth to the world. The last volume was dedicated by the Editor to 'Sir John Maurice Clark, Baronet, Publisher and Friend,' so closely were Editor and Publisher associated in the gigantic enterprise.

In 1908 Sir John M. Clark assumed his elder son, Thomas, as a member of the firm. In 1924 Sir John died and Thomas, now Sir Thomas Clark, Bart., was sole partner until 1930, when his cousin, Thomas George Clark, son of Thomas George Clark, of the same name, and grandson of the first Sir Thomas Clark was taken into partnership. We have noted the large place that the first Sir Thomas held in the public life of his time. His sons and grandsons have followed in his footsteps. Sir John M. Clark in addition to filling the important position of Master of the Merchant Company and Chairman of the Chamber of Commerce, was Colonel of the 7th Battalion of the Royal Scots, and his brother reached similar promotion. In the Great War they were active in service, and their sons, the present partners of the firm, have also passed through the disciplines of Military Service, and they too have taken an active share in Church work at home.

The firm has thus been in the hands of one family through four generations. It continues to maintain the same designation of T. & T. Clark, and it holds a worthy position among the publishing firms in the country. It should also be said that throughout these hundred years, there has been shown by this firm in the highest sense of the word hereditary piety. No formal religiousness or sectarian prejudice but personal faith and devotion to the truth have influenced the firm in the selection of authors and publications, and in the transaction of all their business. Two instances may be noted. When Sir Thomas Clark, the first Baronet, was writing to his son John, then studying in Leipzig in 1877, he expressed the hope that his son might be spared 'To carry on the business in a bright and intelligent manner, . . . to endeavour always to have the fear of God before his eyes, and to remember that a Publisher has a great responsibility such as even few men in very responsible positions have, and that in his selection of Publications he may do much for the advancement of God's cause in the world.' When Sir John Clark was negotiating with Dr. Hastings in regard to the *Encyclopædia of Religion and Ethics*, as is stated elsewhere, he recognised the great financial risk he was running in sinking so many thousands of pounds in this great venture, but he said, 'I would like to do something for Christ; well, I can take this risk, seeking to help a little in the Great Cause.'

It is impossible to estimate the vast influence that this firm of theological publishers has wielded in the Christian world. Generations of preachers, teachers, and scholars through them have had access to all the treasures of ancient and modern theology. The Dictionaries and Encyclopædias have found their way into the libraries of almost every land; and even native teachers and preachers in Foreign Mission Stations have been keen to possess copies of these great works. This firm has

also been the means of providing an opportunity for leading theologians in Scotland, England, and America to give the fruit of their studies to the world. A novel series of sermons under the title 'The Scholar as Preacher' won a most favourable reception throughout the Christian Church and is still continued with great success; and from time to time important works in all branches of theological inquiry and research issue from the publishing house of T. & T. Clark.

The history of theological thought is the history of change and revolution. While the foundations remain unchanged, the interpretation varies, and the emphasis passes from one to another aspect of truth. In the course of the nineteenth century, which was a distinct advance on the eighteenth, there were stages of development, and varied types of theology found a place. We do not know all the changes that may come in the future. 'New occasions teach new duties, time makes ancient good uncouth. They must upward still and onward, who would keep abreast of truth.' We are assured, however, that the firm of T. & T. Clark will maintain the high traditions of their fathers and do their part in meeting every crisis in the spirit of loyalty to the truth delivered to the saints, and with the open mind to receive further light as it comes from the Infinite Source of all Truth.

NOTE.—No reference has been made in this article to the large selection of legal handbooks issued by Messrs. T. & T. Clark, which is a department of business by itself.

'A good foundation against the time to come.'

(1 Timothy vi. 19.)

BY THE RIGHT REVEREND J. W. HUNKIN, D.D., BISHOP OF TRURO.

THE great majority of the readers of THE EXPOSITORY TIMES must be men like myself who try to combine theological study with pastoral work. At a time like the present, however interested we may be in theological minutiæ, we feel impelled to concentrate on fundamentals.

In a letter written to Lady Abercromby sixty years ago (22nd April 1879) Benjamin Jowett raised the question of the religion of the next generation: 'I wonder what will be the religion of the next generation. Certainly it has very rapidly disappeared in this. But I sometimes hope that we are near the end both of Rationalism and Ritualism and are beginning to understand that they are both exhausted. There seems to follow the absurdity that there must be a new religion; not exactly so, but people must believe more strongly in a few truths which we all acknowledge, and they must apply them more vigorously to practical life.'

We have learned to be critical. We cannot make ourselves believe without sufficient evidence and we realize that it would be wrong to try. We have been put on our guard against self-delusion and mere make-believe. 'The steadfastness of Balaam,' wrote Frederick Denison Maurice in 1847, 'in refusing to turn aside when the creature on which he rode refused to go forward, is precisely the steadfastness of . . . false prophets. They do not believe that facts are angels of the Lord, saying, "Thus far shalt thou go and no further"; they merely kick and beat and rave, determined to do what they cannot do, always mistaking adherence to their own maxims for obedience to the divine will.'

The Christian religion involves concern with historical facts, and the modern historian employing scientific methods of scrutiny has had to cross out a number of statements formerly accepted, and to put a number of question marks in the margin

against others. For our fundamental beliefs we want the strongest foundations.

Where shall we begin? We must begin with the here-and-now. The Beauty and Order of Nature unfolding themselves all about us, the Goodness of creatures and especially of human beings—Goodness which radiates from time to time upon us all: Beauty, Order, Goodness are tokens of the existence and activity of a Divine Power. These tokens are scattered everywhere, but if we try to plot them on a map of history we find them thickest along the line marked out by the Old Testament, the New Testament, and the Christian Church.

It is plainly our highest wisdom to ally ourselves with that Divine Power for all we are worth. If so, it is well for us to attach ourselves to that line where it comes nearest to us; that is to say, to one of the Christian societies which 'represent, some more, some less, imperfectly the true Church.' All these societies stand for certain beliefs, certain principles of conduct, certain practices of devotion. Actually these beliefs and principles and practices have much in common.

As regards belief—the six main points contained in the 'Apostles' Creed' are held in some form or other by all Christians: belief in

God—The Father;
Jesus Christ, His Son, our Lord;
The Holy Ghost;

The Christian Fellowship;
Forgiveness;
The Life Eternal.

As regards conduct—all Christians recognize the principle: thou shalt love thy neighbour as thyself.

As regards devotion—all Christians pray and recognize the value of fellowship in prayer and worship. The vast majority make use of the rites of Baptism and the Lord's Supper.

In view of all this, is it not our duty as theological students and practical teachers to try to bring home to people in general the reasonableness and indeed the obligation of active—and let it be added critical—membership of one of the Christian societies? Now is surely a time to make a fresh appeal to all men and women of good will to identify themselves with Christianity presented in its true progressive comprehensiveness. This will involve on their part a fresh effort to grasp the truth contained, for example, in the six main articles of Christian belief as already suggested, renewed activity in Christian citizenship, and regular participation in the worshipping fellowship.

Upon Christian leaders and teachers lies a great responsibility in each of these three fields of theology, ethics, and liturgy.

In their expositions of Christian doctrine they must redouble their efforts to be clear and reasonable. Pages of theological writing leave but a vague impression upon the mind—words, words, conventional circumlocutions. Dark paradoxes do not carry us very far. Moreover, no man can relieve another of the responsibility of thinking. As F. J. A. Hort put it in the Introduction to his Hulsean Lectures for 1871, 'Truth cannot be said to prevail where it is assented to on irrelevant or insufficient grounds; and the surest way to evoke its power is to encourage the strenuous confronting of it with personal life and knowledge.'

One of the best lines of approach for those whose minds have been trained or partially trained by the educational methods now in vogue is that suggested by the third volume of Lionel Curtis's *Civitas Dei*. The argument is clear and cogent and does not assume too much to begin with. Interest awakened by such a book as this might be led further in the same direction by the study of Dr. W. Morgan's *The Nature and Right of Religion*, or some similar work. The important thing is to see the whole subject in its true proportions, and to reserve subsidiary questions for a later stage. There is a tendency in some quarters to allow such problems as those connected with the manner of Christ's birth and resurrection to bulk much too large. Moreover, ecclesiastical opinion seems to tend to lag behind the knowledge of the day. As Dr. Major pointed out in an essay published in 1922 under the title *A Resurrection of Relics*, it was not until the middle of the nineteenth century that the Church broke away from the traditional doctrine of the literal resurrection of *this* flesh. And in our own day the Church has been slow to accept the assumed results of modern study of the Old Testa-

ment, and is still far from accepting the conclusions reached by experts with regard to the New Testament. This, of course, is only natural. As Bernard Shaw has remarked, when one learns something it feels at first as if one had lost something. But the mistaken attitude of the past need not be the attitude of the future: and Truth prevails.

In the field of Ethics we find a good deal recently written under the heading '*Moral Theology*,' but again there seems to be a tendency to lag on the part of ecclesiastics. The arguments used against the Deceased Wife's Sister's Marriage Bill of 1907 sound rather far-fetched to-day. And now, on the difficult subjects of Divorce and Birth-Control, there appears a distinct danger that certain sections of ecclesiastical opinion may advocate conclusions rejected by the Conscience of the general community.

New emphasis should be laid on the responsibility of individual Christians in social matters. Here the influence of the Church is brought to bear not so much by means of pronouncements and the resolutions of conferences as by the day-to-day work of the individual members of the Church playing their part in the political and social and economic life of the community. It is often difficult to get the right people to serve on borough councils and local governing authorities. It is very important that Christians should take up such work as Christian work.

With regard to corporate worship a special responsibility rests upon the ordained ministry. Each Christian society has its own tradition and, without forsaking the fundamental elements of that tradition there is room for a great deal of improvement in details. We need a wiser choice of hymns, a better rendering, and sometimes a simplification, of the musical part of our services, the exploration of the use of silence, and above all a steadier determination that all shall be of the best. Sermons might well be reduced in number, but the opportunity they afford should not be under-valued. They should be used both for instruction and the *paraklesis*. The soul needs the Paraclete, and the mind *paraklesis*. We must help one another to keep up to the mark: 'consider one another to provoke'—and that is the literal translation of the Greek word—'unto love and to good works' (He 10^{24}). And the Christian minister is called to play the part of Barnabas and *encourage* all those to whom he ministers, 'that with purpose of heart they would cleave unto the Lord' (Ac 11^{23}).

Due account must be taken of the changed habits and circumstances of the present day. Care should be exercised not to allow any service to drag on too long. I have recently heard of a clergyman who announces not only the time when the service will begin, but also the time when it will end. In many instances the younger generation can hardly be expected to attend services as frequently as the older generation were brought up to do, but it ought not to be too difficult to establish the rule of at least one attendance each Lord's Day. Loyalty to the society demands effort and regularity in this respect.

The times call for a new type of enthusiasm—clean and clear, and altogether distinct from murky and turgid fanaticism: enthusiasm for reasonableness and balance. 'Enthusiasm,' said Benjamin Jowett in a sermon in Westminster Abbey on 2nd July 1876, 'is a gift of God, not to be repressed, but to be dissected and purged of its lighter and weaker elements. Even the folly of the enthusiast is generally wiser than the wisdom of the cynic.'

Constructive Theology.

I. Forgiveness.

By Principal Vincent Taylor, Ph.D., D.D., Wesley College, Headingley, Leeds.

The purpose of this series of articles is to attempt a constructive statement of some of the doctrinal ideas which belong to Christian Theology. The intention, I understand, is not to describe the history of doctrine or to discuss the contributions of theologians, except in so far as it may be necessary for the purposes of exposition; nor again is it the aim of the Series to summarize New Testament teaching, although here also it will not be possible, or indeed desirable, to pass by the classical statements of New Testament writers. What is desired is a positive presentation of most of the great themes which are intimately bound up with Christian belief and the subject-matter of Christian preaching. What do we believe, and how can our convictions be related best to the needs and circumstances of the age in which we live? Such, I take it, is the general question which describes what the Editor has in mind, and to answer it, so far as may be possible, is the aim of the Series.

To begin such a Series with an article on forgiveness is a plain indication that it is not intended to follow any cut and dried logical order. There are, however, certain advantages in the choice of this subject for the first article. As it is understood to-day, forgiveness at once suggests the thought of personal relations, and it is this personal aspect of theology which is especially characteristic of modern religious thinking. Again, the subject at once raises the vexed question of terminology, an inquiry which, if not at first sight attractive, is one of the most pressing needs of modern theology. In my opinion, we have come to use terms like 'forgiveness' and 'reconciliation' in a singularly loose manner, and have not adequately related our usage to that of the New Testament, with a consequent loss of definiteness and of clarity in our statements of Christian belief. Further, forgiveness of necessity compels us to think of God and of man, of sin and of righteousness, of the work of Christ and of the power of the Spirit; in short, it leads us to the central issues of the Christian faith. It may not be out of place, therefore, to begin a study of constructive theology with an inquiry into the meaning and doctrinal bearings of forgiveness.

I. The clarification of the idea of forgiveness must obviously be the first point for consideration. In modern theology it is not easy to say how forgiveness differs from justification and from reconciliation. Indeed, our tendency is to use these terms as more or less synonymous expressions, and to interpret them as indicating full restoration to that fellowship with God which is interrupted and broken by sin. It would be quite easy to furnish many illustrations of this identification. If I may select one example, I think it would be true to say that it is the constant assumption of the most recent treatment of the subject of forgiveness in Canon E. B. Redlich's most interesting and suggestive book, *The Forgiveness of Sins* (1937). The causes of this identification, I think, are to be found in the later developments of Reformation theology, and especially in the profound influence which has been exerted on modern theology by the work of Ritschl in *Justification and Reconciliation*. Most of all it is due to our interpretation of the Christian Revelation itself. Perhaps the high-water mark of the development is to be seen in R. C. Moberly's chapter on forgiveness in *Atonement and Personality*, in which the term is extended to cover, not only justification and reconciliation, but sanctification and the life of sonship as well.

Now it is not the object of this essay to contest the relevance and worth of this conception of forgiveness. Moberly's usage is, I think, exceptional, and is open to serious criticism, but the thought of forgiveness as restoration to fellowship is one that has fully established itself, not only in theology,

but also in common usage, and the grounds on which it is based are of a compelling character. Just for this reason, however, it is of the highest importance that we should clearly realize that our modern usage is entirely different from that of Scripture. Since this article is not a study of New Testament theology, I cannot stay to work out this contention in detail,[1] but must content myself with a somewhat bare summary of the evidence on which it is based.

The facts are as follows: (1) In the New Testament there is no passage in which ἄφεσις or ἀφίημι is used where the idea is that of restoration to fellowship. In all cases the thought is that of the removal of barriers which stand in the way of fellowship; it is that of the covering, or cancelling, of 'sins,' 'trespasses,' 'debts,' 'blasphemies,' and the like. This is the consistent usage of the Acts (2^{38} 5^{31} 8^{22} 10^{43} 13^{38} 26^{18}), of the Epistles (Ro 4^{7}, Eph 1^{7}, Col 1^{14}, He 9^{22} 10^{18}, Ja 5^{15}, 1 Jn 1^{9} 2^{12}), of the Gospels (Mk 1^{4} 2^{7} 4^{12}, Mt 26^{28}, Lk 1^{77} 3^{3} 5^{21} 7^{49} 24^{47}), and, what is most important of all, in the sayings of Jesus (Mk $2^{5.\ 9}$ $3^{28f.}$ 11^{25}; Lk 11^{4} = Mt 6^{12}, Lk 12^{10} = Mt 12^{32}, Lk $17^{3f.}$ = Mt $18^{15.\ 21f.}$; Mt $6^{14f.}$ $18^{27.\ 32.\ 35}$; Lk 4^{18}(?) $7^{47f.}$ 23^{34}; Jn 20^{23}). (2) The same idea is found in the Pauline passages where χαρίζομαι is used (2 Co $2^{7.\ 10}$ 12^{13}, Eph 4^{32}, Col 2^{13} 3^{13}; cf. Lk $7^{42f.}$), if it is right to understand this verb in the sense of 'to forgive.' Here, however, there is a warmer and more personal tone, due to the new meaning which the New Testament puts into the word χάρις. (3) No wider conception can be found in the Parables, certainly not in the Parable of the Unmerciful Servant (Mt 18^{23-35}), although, in the Parable of the Prodigal Son, where the terminology of forgiveness is not employed,[2] the decisive step is taken[3] which has led to the enlargement and enrichment of the idea, so that to-day we take it for granted that forgiveness is restoration to fellowship and are reluctant to admit that it ever meant anything short of this. (4) The limitations of the New Testament usage are confirmed by its teaching regarding repentance, the total absence of references to forgiveness in so many New Testament writings, including Galatians, 1 Corinthians, 1 and 2 Thessalonians, Philippians, Philemon, 1 and 2 Timothy, Titus, 1 Peter, and 2 and 3 John,[4] and, finally, by the deliberate preference of St. Paul for the idea of justification, which he rightly believed to be a much richer conception than forgiveness as he knew it and understood it.

Any one who carefully studies this evidence will find himself confronted by a question of the utmost importance for theology. Ought we to return to the New Testament conception of forgiveness as the remission of sins, or, while recognizing the difference, are we justified in maintaining what is now the all but universal habit of treating forgiveness as the equivalent of reconciliation? Impatient students will not find this a difficult question to decide, but those who appreciate the great advantages of a theology in which forgiveness, justification, reconciliation, redemption, sonship, and sanctification possess a distinctive meaning, will not be able to repress feelings of regret that a usage so distinctive, and based to such a degree upon a fine sense of the meaning of words, has been replaced by a chaotic use of language in which four or five different terms are used in more or less the same manner and with the same content of meaning. They will also appreciate the difficulties which must inevitably arise if we use a term in a different sense from that which it has in the New Testament. Nevertheless, I believe there are decisive reasons why we should use the word forgiveness with the meaning of restoration to fellowship.

To refuse to accept this wider connotation is to forget the dynamic and progressive character of revelation. Christianity is the religion of the Spirit, and one cannot doubt that it is in the power, and under the guidance, of the Spirit that the meaning of forgiveness has been widened and enriched. We can trace this movement as we pass from the Old Testament to the New, and we can see it within the New Testament itself, in the teaching of Jesus and in the Pauline and the Johannine theology. And the process does not end even there. Since the first days of Christi-

[1] I hope to discuss this question fully in the Fernley-Hartley Lecture for 1940.

[2] It is implied in Lk 15^{20}.

[3] In the picture of reconciliation in Lk 15^{22-24}.

[4] For the Apocalypse cf. 1^{5}.

anity the Spirit has progressively taken of the things of Christ and has made them richer and more real to our human understanding. Terminology is an outward expression of this inward and spiritual movement. It is natural, therefore, that terms which describe various aspects of the accomplished revelation in Christ should be reinterpreted in the light of that revelation, that living ideas should burst the husks by which they have been held, revealing unsuspected life and beauty. This description applies with complete relevance to the history of the idea of forgiveness. In the New Testament the idea is limited by Old Testament influences, especially those associated with the cultus, but the limitations are in process of being surmounted. What has happened there and in subsequent Christian thought is nothing less than the revival of a dying terminology because new life has been poured into it by the Christian revelation.

If, however, modern usage is justified, it is essential, if serious mistakes are to be avoided, that the distinction pointed out should be noted and remembered. The importance of this observation is obvious. If we use a term in one sense without recognizing that the Scriptures use it in another sense, the consequences are bad exegesis, theological error, and religious confusion. In the religious thought and practice of to-day such results can actually be observed, and most clearly in connexion with the doctrine of the Atonement. Few things have contributed so much to the supposition that an objective theory, in the historic sense of that expression, is an obsolete and mistaken conception, as the identification of the modern and the Biblical uses of the word forgiveness.

II. It may not be without profit to consider a particular illustration of the importance of the distinction drawn in the last section. For this purpose we can hardly have a better example than the treatment of forgiveness in H. Rashdall's well-known work, *The Idea of Atonement in Christian Theology*.

Rashdall's submission was that Jesus taught the certainty of forgiveness on no other condition than repentance and amendment. The bare call to repentance, he insisted, implies that God is willing to forgive, and 'it implies with almost equal distinctness that forgiveness is dependent upon no condition whatever but repentance, and the amendment which is the necessary consequence of sincere repentance' (*op cit.*, 25). No other 'condition of salvation,' he maintained, has to be fulfilled. 'There is not the slightest suggestion that anything else but repentance is necessary—the actual death of a Saviour, belief in the atoning efficacy of that death or in any other article of faith, baptism, confession to any but God, absolution, reception of the holy eucharist, Church membership —not a hint of any of these. The truly penitent man who confesses his sins to God receives instant forgiveness' (*op cit.*, 26). On the basis of this argument Rashdall reached his conclusion that 'the only doctrine of the atonement which can with any certainty, or even with any probability, be traced back to our Lord Himself is the simple doctrine that His death, like His life, was one of self-sacrifice for His followers, and that such a death of self-sacrifice would be a continuation of that spiritual service of the brethren to which His life had been devoted' (*op cit.*, 45).

In accordance with what was said at the beginning of this article I have no intention of considering this argument except so far as it bears on the question of forgiveness. Its bearing seems to me to be very close. I think it is true to say that Rashdall's thesis was received with dismay rather than with conviction. In reading his book one feels instinctively that vital elements have been omitted, and this feeling deepens into a conviction as the successive chapters are read. But the dismay persisted and persists to this day. What is the answer to his spirited challenge? Jesus certainly did base forgiveness on repentance and amendment, and He never taught that He died in order that men might be forgiven. Must we not then conclude that the purpose of His death was simply that the love of God might be objectively manifested, so that, turning to Him in penitence, we may trust ourselves to His love, finding peace and fellowship with Him in experience and service? Many preachers have drawn this conclusion and their evangel is a true and beautiful message which,

none the less, falls far short of New Testament teaching. This is not surprising, since Rashdall's argument is so simple, forceful, and direct, and is supported so confidently by the appeal to reason and to Scripture. The invitation to the burdened mind, baffled, if not revolted, by the intricacies of theological speculation, to abandon these tottering edifices and to rest content in a simple ethical gospel, is almost irresistible, accompanied as it is by the promise that what is lost is worthless while the gain is pure gold. One has the excitement of a flight to sanity and fears lest by looking back he should incur the fate of Lot's wife.

It must be admitted, I think, that, although in the theological tourney many powerful lances have been broken, Rashdall's argument has never been fully met; and the reason, I suggest, is the failure to recognize that in the New Testament forgiveness is the remission of sins while in modern theology it is full restoration to favour with God. Rashdall did not define the term. I do not think that he realized that it needed to be defined. He assumed, as so many of his readers assume, that every one knows what is meant by forgiveness and that the commonly accepted view coincides with the usage of Scripture.

Now so long as we make this assumption, we are at cross-purposes with the New Testament. Either we limit ourselves strictly to what it teaches about forgiveness, and find ourselves driven to accept a doctrine of the Atonement which, however lofty it may be, does not rise to the peaks of Pauline and Johannine thought; or else, we formulate a doctrine of the Cross in the closest harmony with Synoptic, Pauline, and Johannine statements, and then have the mortification of discovering that it is not supported by its teaching regarding forgiveness. The confusion, however, is not in the New Testament; it is in ourselves. New Testament teaching is entirely self-consistent. When it speaks of God's forgiveness it means His gracious action in cancelling, or covering, our sins, debts, and trespasses, because, trusting to His love, we reprobate them in our desire for better things. Such is forgiveness in the Biblical sense; and it is a blessed gift of God to sinners, a sign and symbol of the grace which is His love. But the New Testament does not describe this act of remission as reconciliation or 'full restoration to fellowship with God.' If it did so, it would be compelled, in harmony with its actual teaching about forgiveness, to speak of fellowship with God as a recurring condition, alternating with successive acts of sin and repentance; whereas fellowship, if it is to have a worthy meaning, must be a sure and permanent relationship which becomes richer and deeper as we grow in holiness and in the knowledge of God. This relationship is the focal point of all its teaching; and it is in connexion with this supreme theme that it speaks of God reconciling the world to Himself in Christ (2 Co 5^{19}), of Him whom God set forth to be a means of atonement (Ro 3^{25}), and of the blood of Christ which cleanses us from all sin (1 Jn 1^{7}). But again, in harmony with its teaching throughout, it does not speak of forgiveness as the end in view. Forgiveness is not the purpose of the Cross, but a sign of the Messianic salvation which it makes possible, an ancient gift of God which can now be offered with complete assurance, just because in Christ God has been revealed as a redeeming and a saving God. Hence, the exultation with which the first preachers cry: 'Repent ye, and be baptized every one of you in the name of Jesus Christ *unto the remission of your sins*; and ye shall receive the gift of the Holy Ghost' (Ac 2^{38}). Hence, too, their failure to preach: 'Christ died that ye might be forgiven'! For them forgiveness is not a new boon, now issued fresh from the mint of God, but His ancient largess, offered freely to men on a scale never possible before because now He reigns triumphant from the Cross of Christ.

I have been tempted to linger over this distinction at a length which transcends the limits of this article because of its vital importance. Its relevancy, however, can quickly be indicated. In the light of it we see that it is perfectly true that Jesus taught the certainty of forgiveness on no other condition save repentance and amendment, but that it is much less certain that we are compelled to acquiesce in the view that His death is simply a crowning expression of the spirit of self-sacrifice. Christian thought has enriched the idea of forgiveness; we must never forget this fact in reading the New Testament, and we must accept its further

implications in formulating the doctrine of the Atonement. Forgiveness, as restoration to fellowship with God, may well require a doctrine of the Cross, which forgiveness, as the remission of sins, did not, and does not, demand.

III. I might, with justice, excuse myself from a fuller treatment of the issues raised in the preceding sections, on the ground that they form the subject of two later articles in this Series on Constructive Theology, namely, those on justification and reconciliation. It is, however, incumbent upon me, I think, to indicate the implications of the modern conception of forgiveness in view of its difference from the kind of forgiveness taught in the New Testament.

It is clear that if we think of forgiveness as restoration to fellowship with God, we are contemplating a relationship much richer than that which is involved in the idea of the remission of sins. When sins are remitted we stand on the threshold of the family of God. Our sins are covered, in the sense that God no longer allows them to count against us. His gracious will is that we should enter His family as sons. Justification is His divine word of recognition that such is our standing before Him.

Forgiveness, however, in the sense of reconciliation, or restoration to fellowship with God, is an experience upon which we have yet to enter; it is nothing less than a life which we are invited progressively to share. It includes the remission of sins, justification, and reconciliation conceived as an act of God, and transcends them all in richness of meaning. The question, therefore, becomes urgent: How is forgiveness in this sense to be obtained?

In this article I shall not attempt to give more than a summary of the necessary conditions.

On the divine side, it is essential that God should make it known that a fellowship of this kind is His gracious will; it is also necessary that He should make it possible as a real experience for frail, sinful men. Forgiveness, as restoration to fellowship with Himself, is His work from first to last. Man cannot merit it, or achieve it; he can only accept, and enter into it, in humble gratitude, as a priceless boon which God makes possible in Christ and His atoning ministry.

Since, however, fellowship is a personal relationship, there are also conditions which man must seek to fulfil, not by his own striving, but in dependence upon the grace of God and in reliance upon His redemptive activity. (1) First, there must be a daily penitence for sin, our own and that of the world in which we live. The object of this penitence is not to persuade God to forgive, since we know already of His graciousness through His revelation of Himself and the joy of the remission of sins. It is rather the continued recognition of His holiness and of our human frailty, of our part as individuals in the sin of the world. (2) Again, there must be a reverent acceptance of, and submission to, the penalties which undeniably fall upon sin, and are visible in our lives, in our environment, and the history of the world. This attitude is not one of submission to the punitive will of God, nor does it mean acquiescence in those evils which are removable by human skill and effort; it is the reverent acceptance of the discipline of a Father in a disordered world, a discipline which begets humility and brings us freely to acknowledge the greatness of the divine Love. (3) Further, a complete obedience is needed to the holy will of God, an obedience which grows in content and in fullness as we understand more intelligently His purposes for ourselves and for the world in which we live. (4) Finally, there must be a sustained desire for union with God in thought, will, and purpose, as He is revealed to us in Christ, in the fellowship of the Church, and in personal experiences of communion with Him. Forgiveness, as the restoration of fellowship with God, may mean more than these things, but it cannot well mean less, if we use words with a true sense of their meaning.

If these are the conditions, divine and human, of fellowship, there can be no doubt that the way of painful striving and mere human effort is impossible. It is a path of vain hope, clearly shown to be such by the experiences of St. Paul, Luther, and the saints in all ages. Penitence, submission, obedience, and communion with God, sought by human power alone, do not lead to fellowship with God.

The true way is that made possible by the free gift of God in Christ and His redemptive work. This gift is the revelation of God's Love, which makes known to us the possibility of fellowship with Him, and draws us to Himself. When we look upon the Cross we know, with a certitude which nothing can shake, that the Father of our spirits is the reconciling and restoring God. It is also the gift of the perfect offering of Christ Himself, as the suffering Son of Man. In virtue of His relation to ourselves and our faith-union with Him, He is the vehicle of our penitence, our submission, our obedience, and our desire for union with God. In His life, death, and resurrection, these values are perfectly expressed on our behalf, and through faith in Him we enter into their meaning and progressively express them ourselves in proportion as our devotion to Him grows richer, our communion with Him is more complete, and our service in His Kingdom becomes selfless and entire. Such is the life of fellowship with God, such is forgiveness in the fullest sense of the word. It is not our achievement, though it requires our assent. From first to last it is an experience of dependence upon the free unmerited Love of God, objectively expressed in the atoning work of Christ, His Son, our Lord.

I am well aware that this is no more than an outline, which requires to be filled in, since it starts a hundred questions in the mind. Here I can only say that, if we are seeking fellowship with God, what I have described above is essential, in view of the needs of man and the teaching of the New Testament. I thus reach the apparently paradoxical conclusion that, *while in the sense of New Testament usage, Christ did not die in order that we might be forgiven, in our modern use of that term, as the equivalent of reconciliation or restoration to fellowship with God, He died for nothing less.*

Literature.

THE ORIGINAL GĪTĀ.

From Messrs. Allen & Unwin comes a new volume, and perhaps the last, from the distinguished Rudolf Otto—*The Original Gītā* (15s. net)—which will have to be studied with care by every real student of the famous Indian classic, and which will come as an Ariadne's thread to its more casual readers, apt to find themselves feeling unhappily that there is here much more than they are finding, or that at best they are seeing only dimly, opaquely, through a bewilderment of clashing passages, which do not always seem to fit into a unity. There is no such unity, says Otto, differing in this from Hill and Lamotte, and going even further in his analytic survey than did Richard Garbe. What Otto does is to apply higher criticism of an immensely learned type to the Gītā, with the result that he maintains that the original poem was a gem of—as he here prints it—thirteen pages; and that round that, and into that have been woven, by many hands and many differing schools of thought, glosses, additions, interpolations which swell the book to eighty pages.

The original Gītā, as here given, is a wonderful thing. Every one knows the situation: how at the very moment that the battle is about to begin, Arguna is seized by the extreme of pacifism, and can't bring himself to fight, 'Them I wish not to slay, though slain myself.' 'Nought but sin would overtake us, as archcriminals, were we to slay these.' 'Even if they, blinded by greed, see no wrong in destroying kin, how should we, who see the wrong, not know how to turn away from that sin?' 'Rather may they slay me, unresisting and weaponless in the battle, than that I should burden myself with such sin.' And Krishna answers him, giving him reasons, some of them very Indian, why a man ought to fight for a righteous cause. All which is curiously up to date, yet it comes from the third century B.C., or earlier!

But round this poem, says Otto, all manner of schools have introduced their teaching and their points of view. The whole of sections 3 to 9 have been so inserted, gradually down the centuries; and some of the most famous passages are among such interpolations—*e.g.*, the familiar, 'Whoever regards this as the slayer or that as what is slain, both

of them understand not, it slays not, nor is slain,' is a Sānkhya gloss. Of these there are very many, and others inserted by Brahman theologians, by Yogins, by Bhakti theologians, by Dvaita theologians, and so on. What Otto holds to be the finest passage he believes to have come from Theistic Advaita. All this sounds complicated and confusing. In reality, whether one accepts the proposed allocation of each individual passage, or does not, under this skilled guidance, the mists lift, the confusions vanish, and the greatness of the Gītā looms up ever more impressively.

Essays on Yoga and the Yogins, on the original form of the Bhagavadgita, on the Doctrinal Treatises which have been inserted, with valuable appendices, and learned notes, make up a full and scholarly volume. One reader, at least, admits with gratitude that it has made the Gītā a far more prized possession than it ever was before; and for this he thanks the author, and the efficient and competent translator, Dr. J. E. Turner. A delightful volume.

HINDUISM OR CHRISTIANITY?

Any one who knows the work of Principal Sydney Cave will pick up the new Haskell Lectures—*Hinduism or Christianity?* (Hodder & Stoughton; 6s. net)—with avidity and expectation. And the book fulfils one's highest hopes. A more lucid, informed, and interesting study of its very real and pressing problem there does not exist.

In India to-day there are, of course, several schools of thought regarding Christianity. Some ardent Nationalists recoil from it, as an un-Indian Western thing. Some make no secret of their admiration for the beauty of its teaching, of its ethics, and especially of the character of Jesus Christ. But most—Gandhi for example—resent what they feel to be the arrogant exclusiveness of its claim. One among many, and a high place among these, that they are prepared to give to Christ. But this uniqueness that is demanded for Him—No! No! An amalgam of the best of all the religions, like that of which Rammohan Ray dreamed—that is a possibility. But this one faith demanding man's whole loyalty that is sheer Western imperialism, and an insult to India. And there are Occidentals who find that attitude wise and catholic and much to be preferred to the alleged narrow exclusiveness of the New Testament.

It is easy—as Principal Cave points out—to attack the early Christian missionaries for the ferocity of their diatribes against Hinduism. Though they were not all fierce. Our author quotes from Carey's Life the form of Agreement of the Brotherhood at Serampore 'not to exhibit with acrimony the sins of their gods; neither should we on any account do violence to their images, or interrupt their worship. The real conquests of the gospel are those of love; "And I, if I be lifted up, will draw all men to me." In this respect let us be continually fearful lest one unguarded word, or one unnecessary display of the differences between us in manners, etc., should set the natives at a greater distance from us.' But Hinduism then was not reformed, as in intellectual circles it has since been by the efforts of such men as Debendranath Tagore and Ramakrishna and Kesabchandra Sen, and the Brahma Samaj and the Arya Samaj. So that to-day, in these intellectual circles, Hinduism with its new-found devotion to an active life of usefulness (as seen in Tagore, the poet) as against the old orthodox passivity; and its care for the outcasts (as seen in Gandhi) against the old imperturbability bred of the law of Karma in face of life's discrepancies; and its semi-Christian descriptions of the Unknowable Absolute of its own classics (as seen in Radhakrishnan) is a thing largely changed and largely influenced by both Muhammadanism and Christianity. And so the problem now is, Is this Hinduism touched by Christianity not in itself enough? Is it not really a wider and more catholic and fuller thing than Christianity alone; and must the latter, in view of these new facts, still stand to its claim to uniqueness and exclusive sufficiency?

Principal Cave's approach is marked by a fullness of knowledge that gives confidence, and by a large-hearted and eager sympathy, quick to stress the nobility of many Hindu saints, and the glory of such a classic as the Gītā. Not for him gibes at Hinduism in its lower reaches. Rather to him Christ is too magnifical to need depreciation of the other prophets to show forth His greatness. State them at their highest, and He still towers up in lonely splendour. And thus it is with a sanity and balance of judgment that Principal Cave lays his course between the extremes of such unkindly views as those of Ritschl and Herrmann, and notably of Barth, whose 'attitude to the relation of Christianity to non-Christian religions is expressed in his blunt phrase "There is no contact,"' and the religio-historical school smudging all the religions, more or less, into one blurred equality; and Troeltsch whose somewhat aimless and uncertain wanderings in this matter ended by conceding that Christianity is the only possible religion

for us, but that other racial groups only 'experience their contact with the Divine Life in quite a different way' and that no conversion from them to Christianity is likely or desirable. 'All that can be hoped for is a measure of agreement and understanding.' Principal Cave, with all his catholicity of heart, faces the facts with steady eyes. 'We do not seek an amalgam of Hinduism and Christianity in a synthesis of Hindu and Christian philosophy. We have to ask Hindus to "share" with us in the reception of God's revelation of Himself in Jesus Christ.' And in right noble chapters on the law of Karma, the Conception of the Divine, Hindu Bhakti and Christian Worship, Ethics—Hindu and Christian, very full and very helpful—leads up to his moving conclusions in his final words on Hinduism and the gospel. This is a striking bit of work, quite admirably done.

THE RISE OF A PAGAN STATE.

Men's eyes keep turning towards Japan these days. From Messrs. Allen and Unwin there has come an arresting study by Mr. A. Morgan Young—*The Rise of a Pagan State* (7s. 6d. net)—well worth considering. Every one knows that Shinto in its older form is much the least impressive of all the major faiths of the world—with a crude and clumsy mythology, and with an almost entire absence of any discernible morality—a fact of which Motoori boasted, declaring that rules were needed for base peoples but 'not for the Japanese, who are instinctively and naturally noble and virtuous'!

Confucianism and Buddhism did something for Japan, though a too catholic eclecticism robbed them of much of their power. And as late as thirty years ago or so Japanese leaders were considering accepting Christianity, for the material reason that to be non-Christian was to be looked down upon by the civilized world. But a fierce Nationalism—no new thing, as, for example, Nichiren proves, but which has been fanned these days to a roaring flame of national pride and ambition—has built up a new Shinto-ism, and a new and very pagan religion, with results that are bearing a harvest in which the entire world is interested. The whole thing is, of course, built upon the alleged divinity of the Emperor, which is itself founded on certain legends, stupid and impossible enough; and yet the slightest breath of doubt or criticism of these nursery tales lands even the greatest of the Japanese in the most merciless trouble. Thus, for example, that great scholar Dr. Ionone Tetsujiro hinted that the three Sacred Treasures—*i.e.*, the Mirror and Jewel of the Sun Goddess and the Sword found in the Tail of the Serpent of her brother the Storm God, which are to this day the imperial regalia—may be of doubtful authenticity. For this the author was ejected from the Imperial University and from all his offices and honours, and was so handled by an infuriated rabble that one of his eyes was lost. Or, Dr. Minobi Tatsukichi, Japan's greatest authority on Constitutional Law, published a treatise on the supremacy of the civil power over the military. Twenty-five years before he had, in an essay, called the Emperor 'an organ of the State.' This was the weapon that the army needed. And all his offices were taken from him, his books withdrawn from circulation, his pupils—and three-fourths of the Professors of Constitutional Law in Japan had been taught by him—cast out. To call the divine Emperor 'an organ of the State' is blasphemy. 'It is the quality of the faith that matters,' said Shinto's prophet Motoori, 'it's object may be only a fish's head.'

Round this fierce faith in the divinity of the Emperor the thought and life of Japan is being made to circle more and more. Hence, as every one knows, the difficulty for Christian missions. Children in schools must bow before the portrait of the Emperor. Can Christian children do so? The famous Rescript on Education was followed by the declaration that there are two kinds of Shinto—religious Shinto and State Shinto, and that this last has nothing religious about it, is merely a mark of reverence and respect to the Emperor. Hence Christian children, it is argued, should have no difficulty in making their obeisance. This view has been accepted by the Vatican and by certain Protestant missionaries, founding upon explicit Japanese assurances. But others, and Morgan Young is fiercely of their point of view, hold that to conform is to be disloyal to Christ; that it is once again as in the early Roman days, that the pinch of incense offered then, and the obeisance given now, mean much more than a simple patriotic action—is simply Emperor-worship—a bowing down in the House of Rimmon. And certainly the famous Shinto scholars quoted seem to know nothing of a non-religious Shinto, and have no doubt at all that these ceremonies, in which teachers and pupils must participate, have a profound religious significance. Protestations to the contrary leave Morgan Young quite cold, partly because he is sure that Japan, once notorious for her unblushing mendacity, has fallen back in this matter into her old evil ways. Well, if so, she is not alone. 'One should keep one's word so long as it is serviceable,' declares

Hitler, but lying is justifiable upon occasions, and 'the bigger the lie, the more likely is it to be believed.'

THE PHILOSOPHY OF LANGUAGE.

An important new work in the 'Library of Philosophy' appears under the title, *Language and Reality* (Allen & Unwin; 21s. net). The author is the well-known American philosopher, Dr. Wilbur Marshall Urban of Yale University, who has laid many under his debt by his metaphysical and ethical writings, and in particular by his expositions of the concept of value. In the volume before us, which treats of the philosophy of language and the principles of symbolism, he explains that part of the reason why he undertook this study was his conviction that the errors of the logical positivists (with whom he agrees that problems of language are basal for science and philosophy) may be traced back to unsound views of the nature of language and of its relation to 'reality.'

A philosophy of language such as that of the New Positivism, which would eliminate whole areas of human discourse as meaningless and unintelligible, might conceivably be a prelude to a brave new world from which the ghosts of Plato and Aristotle should have disappeared, but might, on the other hand, conceivably be a symptom of a decaying culture and a prelude to a scientific barbarism. So says Professor Urban, and as against modernist tendencies in general he reaffirms here that *philosophia perennis*, which he describes as 'the natural metaphysic of the human mind,' is the only philosophy that speaks intelligibly.

Part I. is an extended study of language from the standpoint of linguistic science and philosophy. Central to the entire treatment are the chapters which deal with the relation of language to logic and of language to knowledge or cognition. Part II. discusses problems of symbolism, which largely arise from the emphasis on problems of language, and which extend far beyond the scientific field. Of particular interest to readers of this magazine is the chapter which treats of 'Religious Symbols and The Problem of Religious Knowledge.' Indeed this chapter offers a valuable direct contribution to theistic thought.

It would be impossible within our limits to expound even this one chapter, but here is a tabulation of some of the main positions. The language of religion numinous poetry. Its primary forms the lyrical and the dramatic. Even of theological language the basal elements still dramatic ('God may be a logician or even a mathematician, but his relation to the universe and to man can never be merely a logical or a mathematical one, and those relations can never be expressed in a merely mathematical or logical form').

But to continue the tabulation. The religious symbol in its essence metaphysical, though psychologically more akin to poetry. The fundamental *differentia* of the religious symbol in the specific character (numinous) of the element of distortion, or deviation from reality. The mythical origin of most of the primary symbols of religious expression. The consciousness, in all developed religion, of using the mythical to symbolize the non-mythical, the phenomenal to symbolize the noumenal. The indispensability of myth, whether from the psychological or the epistemological side.

At this point the discussion passes from the phenomenology of religion and religious symbolism to the problems of interpretation and evaluation. As the result of acute and careful analyses Professor Urban leads us step by step to his final positions. He would not dissolve religion into poetry nor wholly into philosophy or metaphysics, but would translate its language into that of metaphysics, while retaining the meaning of religion—as classical theology has always actually done, and must do. For example, St. Thomas writes: 'Love which works good to all things, pre-existing overflowingly in the Good . . . moved itself to creation, as befits the superabundance by which all things are generated.' Here the Christian conception of the loving Father in Heaven is converted or translated into the terms of metaphysics, not dissolved—the *vis religiosa* is retained.

GOD OF THE LIVING.

In his book, *God of the Living or Human Destiny* (Nicholson & Watson; 8s. 6d. net), the Rev. R. H. L. Slater, M.A., lays the foundations for a great book, but has hardly succeeded in erecting the superstructure which the solidity of the foundations would lead us to expect. The title indicates his point of view; for him God is above all the 'God of the living.' His aim is to bring Christian thought into relation with the modern mood, of which the essential characteristic is an interest in the dynamic rather than the static. His primary purpose is to strengthen the conviction that we can and do know something of the future life, and the ultimate collective destiny of mankind. 'Nothing which is worth the gaining here, will be

lost hereafter.' Our difficulties arise, he thinks, from the fact that we try to solve our problems piecemeal, and without the aid of a conjunct view of reality. Such a view he sets himself to provide. But sometimes his reach is greater than his grasp, and he falls a victim to the temptation to irrelevance. About two hundred pages out of the three hundred of the book are taken up with the accumulation of philosophical, theological, and historical data, which, though not altogether irrelevant, can hardly be regarded as more than preparatory to the treatment of his main topic. But within these two hundred pages there are many acute criticisms of recent scientific and philosophical attitudes and of current ideas, and we hope that Mr. Slater will make fuller use of his materials in his future writings. His style is simple and direct, but becomes monotonous at times because of its very simplicity. The book is very easily read—perhaps too easily, considering the profundity of the themes, but it will appeal to, and will help, many readers who would make little use of a more abstruse treatise.

After a careful treatment of the relation of faith to reason, the author gets to his main subject, the relation of time and eternity. He treats historically the varying emphasis upon permanence on the one hand and change on the other, and he holds that Christian theology has hitherto suffered by an excessive emphasis, due to Greek influence, upon changelessness. This has rendered Christian thought unready to deal with the importance of the conception of change in modern thought. Mr. Slater opposes resolutely the conception of the immutability of God, and shows that this is by no means a necessary element in the idea of the Divine perfection. History would have no meaning if God could not change, and the foundations of Christianity would be destroyed if the facts of the life and death of Christ did not enter into the Divine purpose and influence it in respect of its development. But what *cannot* change is the Divine nature; there must be an ultimate somewhere, and Mr. Slater seems almost ready to accept Whitehead's conception of God as the 'ultimate limitation.' God's nature is revealed in His unchanging purpose of love, but if this is so, there must be change as this purpose unfolds itself through the development of the capacities of the objects of the Divine love. There must be progress in human beings. Personality is an emergent of an evolution controlled by God as the unfolding of His own nature, and only those who have achieved personality can hope for immortality.

Mr. Slater holds that the conception of the Trinity is the supremely illuminating conception for philosophy and religion alike, but he does not develop this line of thought so fully as one could wish. The best chapter, by a long way, in the book is that which deals with 'The Meaning of History.' At the beginning of each chapter excellent summaries of the argument are supplied, and altogether the book is a valuable contribution to current theological thinking.

MINGANA MANUSCRIPTS.

Catalogue of the Mingana Collection of Manuscripts, now in the possession of the Trustees of the Woodbrooke Settlement, Selly Oak, Birmingham, vol. iii., *Additional Christian Arabic and Syriac Manuscripts*, by A. Mingana (Heffer; 25s. net).

The first and second volumes of this Catalogue were noticed shortly after their appearance (1933 and 1936; see vols. xlv. 256 and xlvii. 546). The interval that has passed since then has seen the death of this indefatigable collector, linguist, and scholar, whose health had been failing for some time, at the early age of fifty-six. The interesting memoir, by Professor Margoliouth and Mr. G. Woledge, now librarian in the Queen's University, Belfast, with which the volume opens, relates the astounding career of this wonderful man. Very few scholars have had such adventurous lives. His connexion with Woodbrooke was in the first instance due to the influence of Dr. Rendel Harris, one of the most magnetic personalities of our time (see vol. xxxii. 105 f.). In later years the munificence of Dr. E. Cadbury of Birmingham not only enabled him to acquire the Manuscripts, but also to catalogue them and publish the Catalogue. In days when benefactors are inclined to support science in the narrower sense rather than literary study, the generosity of Dr. Cadbury deserves especially to be remembered. Dr. Mingana's discoveries will ensure that he will never be forgotten as long as the languages of the Nearer East are studied. Mr. Woledge, whose training well fits him to do so, has appended to the memoir a well-constructed bibliography of Mingana's writings, which stretch over a period exceeding thirty years.

A number of the Arabic MSS. in this Catalogue were at one time owned by the Convent of St. Catharine on Mount Sinai, the home of a leading Greek MS. as well as a leading Syriac MS. of the New Testament. Certain of the Syriac MSS. in this Catalogue also were assigned by Dr. Mingana to the same monastery. The Arabic MSS., one of

which is as old as A.D. 800, are subdivided into eleven classes: Bible Psalters, Commentaries, Apocrypha, Prayer-books and Service-books, Theology and Theological History, Mysticism, Philosophy, Science, History, Miscellanea. The Syriac MSS., one of which belongs to the first half of the fifth century, are worthy to be compared in date and importance with any other collection in the world. Some of the manuscripts here chronicled are the only known manuscripts of the works they contain, others are the oldest examples of particular texts otherwise known. An index arranged according to the chronological order of the manuscripts is particularly valuable, and the general index is of that gratifying fullness which will increase the value of this valuable work to the scholars of the future.

RELIGIOUS EDUCATION

A survey of the whole field of religious education in the Secondary School is contained in an important book—*Religion in School*, by G. L. Heawood, Headmaster of Cheltenham Grammar School (S.C.M.; 7s. 6d. net). The writer confesses that both knowledge and methods are lacking to deal with this central matter of education adequately, at least as compared with other subjects, which, although they are subsidiary, because they are better handled, tend to push the more essential element to the fringe. His book is written partly to deal with the reasons for this and partly to suggest how the deficiency may be remedied. There is urgent need of experiment, of courage, of conference, but the greatest need is to face the facts and to deal with the situation as we find it.

The book may be divided into three sections. Two excellent chapters are devoted to the place of religion in education and the aim of religious education. Then the writer boldly attacks the construction of a syllabus. This constitutes the main part of his book, and is built up on modern psychological lines. It is perfectly sound, but the real value of this section lies not so much in the suggested syllabus as in the comments, criticisms, and suggestions that accompany the process. It is seldom we find (as we do here) a mind equally analytic and constructive. The mere skeleton of the syllabus is not very important since the thing has been done very well in the recently published Cambridgeshire Syllabus and that constructed jointly by the Church of Scotland and the Educational Institute of Scotland. But the ideas behind Mr. Heawood's work are suggestive, and we learn a good deal as we see him going forward with his task.

In some ways the most valuable part of the book is the third section, which provides chapters on 'Problems in Religious Thinking and the Relation of Religion to other Subjects' (*i.e.*, in the curriculum), 'The School as a Christian Community,' 'Worship and the School,' 'The School and the Community' and 'Some Practical Problems.' In these chapters we have the views of an experienced and thoughtful teacher on the difficulties of the teacher, on problems that constantly face him (how to deal with miracles, what to teach about prayer, what view of the Bible to present, and, curiously enough, what to say about 'Heaven and Hell'), and on certain 'burning questions' like examinations in religious instruction, and the place of the specialist in this subject.

It will be seen that the subject is dealt with on all its sides. Nothing is left out that is vital. With the views expressed, so candidly and modestly, there will be general agreement among authoritative persons. One is left asking whether there are many teachers capable of scaling the heights made visible in this book. Certainly the book emphasizes the need of thorough training and a real idealism in those who are to be entrusted with the great responsibility and opportunity which religious education in the school offers. It would be difficult to find a book more fitted to inspire and instruct them in such a task. It should be in every teacher's library.

RABINDRANATH TAGORE.

It is inevitable that round a figure so remarkable as that of Rabindranath Tagore there should already have gathered an ever-growing school of commentators and exponents and enthusiasts. There are, for example, on the literary side, Thompson's book upon him as Poet and Dramatist; and Radhakrishnan's on his Philosophy, while Guhathakurta's Bengali Drama gives much space to the consideration of his plays. Here comes a full-length detailed study—*Rabindranath Tagore: His Personality and Work* (Allen and Unwin; 8s. 6d. net)—by Professor V. Lesńy, a Czeck scholar, who studied under Tagore at Santiniketan, winning his friendship and his admiration. 'It is nothing short of miraculous,' he says, 'how in a short time you have entered into the spirit of the Bengali language and my writings. I have never seen such strong critical faculty in any other foreigner.' That is high praise, but it is double

edged. For the sad fact is that to one reader at least Tagore seemed a much smaller personality and a much vaguer thinker when he laid down this book than when he opened it. For one thing the note is rather screamingly eulogistic, and for another the method of approach is not ideal—'the rôle of a chronicler,' as it is put—giving curt summaries of each book in its turn—a little dreadfully like those synopses which her dull husband wrote on the outside of Lady Mary Montague's love letters to him. Love letters will not synopsize. Nor will Tagore. For the charm of his writing is a certain indefinable fragrance, a subtle something which can't be caught in this rough fashion. He isn't really a deep thinker. But the beauty of his expression awakens far more than he says. Here all the facts are given with meticulous care. But when the botanist has pulled the flower to bits and shown us all there is to see, that something that had made the flower is gone.

Still, certain aspects of a wonderful man loom up before the mind. His extraordinary literary fecundity—for he is almost Spanish in the immensity of his output—poetry, novels, plays, philosophy, religion—out they pour, from the day when—at the age of fifteen it would seem—he began his long literary pilgrimage until now. His excursions into politics—always well meaning and high-toned, yet somehow amateurish, even blundering at times—and so on. Certain others are not set down in their full bloom. Professor Lesńy has, we are told, a wonderful ear for the beauty of Bengali literature, but his quotations from the English translations are not fortunately chosen. There are better things by far than what he gives. And indeed he leaves the impression that there are deeps in his hero which he has not fathomed.

But is that hero, in 'the ending end,' so very deep? 'It is impossible to take seriously those philosophers who proclaim that there is positive evil in the world, for life itself proves them to be wrong.' Well, there is something singularly like it! 'Tagore, who is unshakable in his faith in man, wishes to oppose the world-wide opinion that man is essentially sinful, and must be saved by God's grace.' Ah well! here is no prophet for a desperate world, being forced back on God as its one hope.

In Messrs. Blackie & Son's new series 'What Did They Teach?' which made an auspicious start with a volume upon Christ by the Dean of St. Paul's, there has appeared another scholarly study by another expert, *Mohammed*, by Professor D. S. Margoliouth of Oxford (5s. net).

'The purpose of this series,' declare the publishers, 'is to state, without criticism or advocacy and in their own words as far as possible, the teaching of those great figures in world history whose influence on the life and thought of mankind has been pre-eminent. Each author writes with a knowledge which is above prejudice.'

That is a very worthy aim. And it is admirably carried out in this authoritative, dependable, and readable summary.

One of the most interesting and suggestive forms which the 'Recall to Religion' has taken is to be found in a pamphlet, issued under the title *The Recall to Religion in Glasgow, 1937–1939* (Church of Scotland Book Room; 2½d., which includes postage). It is an able and comprehensive treatment of the conditions and aims of successful evangelism. At first the movement in Glasgow was directed to members of the Church, but inevitably the objective widened, and the main part of this remarkable statement deals with the methods of reaching the outsider, through Trade Union meetings, works' gates, and other gatherings. The experience gained in these approaches must be valuable for any similar efforts, and the spirit of earnest spiritual devotion to the task of soul-winning is very impressive.

The Rev. Alan Walker, B.A., is one of the Directors of Youth Work of the New South Wales Methodist Conference. He recently spent a year in England studying the religious life of the country. He has now set down his impressions of this visit in *There is Always God* (Epworth Press; 2s. 6d. net). It is an excellent little book, bearing the marks of shrewd observation and balanced judgment. While not uncritical the general tone is sympathetic and constructive. The writer has evidently used every opportunity of getting at the facts, and he has many suggestions of value to make.

It will be a hundred years on the 20th of November next since John Williams, the great missionary pioneer of the South Seas, was murdered on the beach at Erromanga. His name and memory have been kept alive by the fact that five mission ships of the London Missionary Society have been in succession named after him. This is very appropriate, for he was a notable shipbuilder and a fearless sailor. An account of these things is given in *John Williams Sails On*, by the Rev. Cecil North-

cott, M.A. (Hodder & Stoughton; 5s. net). The writer has set himself a somewhat difficult task, to combine a record of John Williams' life and work with some account of the progress of the South Seas Mission to the present day. In spite of this he has succeeded in producing a vivid and readable book. One could have wished that he had given a more detailed account of the dramatic story of Williams' martyrdom as told by the natives themselves after Erromanga was Christianized by the martyred Gordons and Robertson. These latter missionaries, however, did not labour under the auspices of the L.M.S. The book makes a special appeal to the young people whose pennies have built and maintained the successive ships which have borne John Williams' name. It should do much to revive and quicken interest in the romantic story of the L.M.S. in the South Seas.

Hugh Redwood's name and his manner of speech and writing are too well and widely known to need introduction. Some time ago he was elected National President of the Brotherhood Movement, and during his tenure of office he delivered many addresses to the members. Several of these together with some other material he has now published under the title of *Brotherhood* (Hodder & Stoughton; 1s. net). There are nine addresses in all, each dealing with one aspect of the theme. They are Biblical, warmly evangelical, appealing, and racy. They must have been a treat to hear, and they are most interesting and instructive to read.

Jesus and the Unbroken Life, by the Rev. Canon Anthony C. Deane (Hodder & Stoughton; 6d. net), is a very brief meditation on the Christian view of death. It stresses the fact that for Christian people death makes no break in the continuity of the spiritual life and should not be pictured with pagan gloom. It is written with quiet assurance and tender beauty.

The Shepherd of All, by Mr. George M. Lamsa (Holman, Philadelphia; 50 cents), is a brief commentary on the twenty-third Psalm, in the form of a slim little volume very tastefully got up. In the Preface the author, a native of the Holy Land, says of himself, 'My ancestors for untold generations were sheep-raising people. My father and mother loved and tended sheep. I was raised in a sheep camp. We lived in a tent made of the hair of goats just as Abraham and Isaac did.' His writing is simple and devout, and his account of the daily life of the Eastern shepherd is full of interest.

Many people will remember the delightful addresses which the Bishop of London (Dr. Winnington Ingram) used to deliver, and afterwards publish, regularly every year. They were more than delightful, they were thoughtful and inspiring. Part of their charm was the plain, simple, direct style both of thought and expression in them. They were unpretentious, but many of them contained more convincing apologetic than much more pretentious volumes. What may be called the Bishop's valedictory book is *The Secrets of Happiness* (Longmans; 3s. 6d. net). It is sent forth as a message of cheer from one who had led a very happy life himself, and it contains the same simple gospel that has been the burden of the Bishop's ministry. It is characteristic that among the secrets of happiness the author includes a sense of humour. And in this connexion he tells the story of the man who, standing amid the ruins of his cottage during the air raids, said: 'What I admire is that 'en of mine; her coop is smashed into smithereens, but she laid 'er egg this morning. That's what I call "*Business as usual.*"' A very helpful book.

Radiant Freedom, by Miss Olive Wyon (Lutterworth Press; 3s. 6d. net), is the somewhat elusive title given to a very fine book which tells the life story of Emma Pieczynska. Born in Paris of Swiss parents, who died while she was very young, Emma Reichenbach in her loneliness conceived a passion for oppressed Poland. At twenty years of age she made a loveless marriage with a Polish nobleman, but after years of restless unhappiness returned to Switzerland, where she devoted her life to social and religious service. It was said of her, 'she was a great friend of the oppressed, and a lover of justice.' Her work was the fruit of intense Christian faith and experience. Sensitive and high-strung, suffering in later life from partial blindness and almost complete deafness she passed through deep waters and was the comforter of many. The record of all this is here set down with taste and good feeling. Many of the extracts from her letters are very beautiful, and the book abounds in messages of sympathy and good cheer. The writer has done a real service in bringing to the English-speaking world the knowledge of so radiant a saint and servant of God.

As a sequel to the four hundredth anniversary of Tyndale's martyrdom and to the more recent

commemoration of the first authorized English Bible, a special memorial volume has been published by the Lutterworth Press under the title of *Tyndale Commemoration Volume* (7s. 6d. net). It reproduces substantial parts of Tyndale's Revised Testament of 1534 with some of the original woodcuts, together with a short account of Tyndale's life, by the Rev. J. F. Mozley, M.A., and of the influence of his New Testament on English literature, by the Rev. John R. Coates, M.A. The whole is edited by the Rev. R. Mercer Wilson, M.A. The bulk of the book is devoted to the extracts from Tyndale's New Testament. The whole of Luke's Gospel is reproduced with very substantial parts of the Acts, Romans, Hebrews, First Peter, First John, and the Revelation. The original spelling and marginal notes are carefully preserved, the printing is admirably clear, and it is claimed to be the first time in the history of Bible printing that linotype has been used. This is a volume which lovers of Tyndale and of the English Bible will treasure.

The Keswick Convention is sufficiently long established and famous to be a household word in evangelical circles. Within recent years an endeavour has been made 'to plan the teaching of the Convention along certain progressive lines, with the hope that, step by step, the believer may be led onward to the fullness of power for life and service.' The book before us, *The Message of Keswick and its Meaning*, by the Rev. W. H. Aldis (Marshall, Morgan & Scott; 1s. net), follows the line of this plan. It is not a history of the Convention, but is an endeavour to present in simple language and in a systematic way the body of Christian truth taught at the Convention. Beginning with Biblical teaching on the tragic reality of sin, it points the way of cleansing and renewal. Emphasis is laid on the work of the Holy Spirit, and appeal is made for full surrender to His power and for unconditional service in the Kingdom of God. Many besides those who have attended Keswick will value this exposition.

The Rev. Clement F. Rogers, M.A., Professor Emeritus of Pastoral Theology, King's College, University of London, has written many books on apologetical and pastoral theology, and the latest of them is *The Fear of Hell* (S.P.C.K.; 3s. 6d. net). It is based on a paper he read a few years ago before the Society for Promoting the Study of Religions, and its contention is that the fear of hell has not been in the history of the Christian Church that 'instrument of conversion' which it is usually credited as being. The motive of hell-fire was always of secondary importance, and is often absent just where we should expect to find it.

In reaching this conclusion Professor Rogers goes over the evidence from normal life in the Early Church, from History and Legend, and from Literature. Jonathan Edwards, the classical exponent of the Puritan doctrine of hell-fire, has a chapter to himself. Even in his case, as our author contends, the threat of hell was a conspicuous failure as an instrument of conversion. The imagery of hell, he concludes, has survived through the ages because it corresponds to the belief in the difference between right and wrong and in the inevitability of judgment.

Professor Rogers' book is written in a clear and popular style, is rich in reference and footnotes, and is embellished with many interesting illustrations.

Jonathan Swift: Dean and Pastor (S.P.C.K.; 6s. net), by the Rev. Robert Wyse Jackson, LL.D., presents an unusual study of the author of *Gulliver's Travels* and *The Drapier's Letters*. We are apt to forget that Swift's literary output represents only a small part of his long career, and that most of his life centres round his work in the Cathedral and in the city of Dublin. 'Swift as a hard-working clergyman, caring for the poor, upholding a standard of decency in worship which was then almost unknown, practising habits of prayer which he carefully concealed from the eyes of his friends—such is the theme of this book.'

The author presents his theme ably and persuasively—all the more persuasively that he does not attempt to gloss over the repellent side of Swift. He cites with approval Professor Trench's analysis of Swift's character. On the one hand, a hyper-sensibility which found the physical disgusting; on the other hand, a passion of truth which resolutely rejected all reticences. The result, insane indecency.

We are grateful to the author for this largely first-hand study of Dean Swift as a churchman. And readers of these pages may be glad not only of the reminder that the 'Letter to a Young Gentleman Lately Entered into Holy Orders' is a most instructive treatise on the art of preaching, but also of the analysis of the 'Letter' which is here presented.

Two books of addresses to young people of a somewhat different kind are just issued. The first is *After Trinity*, by the Rev. F. Barrie Flint, B.D.

(S.P.C.K.; 3s. 6d. net). It contains twenty-four talks to children on the Sunday Gospels. It has the very great merit of presenting positive gospel teaching to children, which is a rather uncommon feature of addresses to young people. It is expository and at the same time interesting. The other book is called *The Sunny Side of the Hedge*, and other stories to tell to children, by the Rev. E. E. Dentith Davies (Independent Press; 2s. 6d. net). As the title implies, these are tales of simple happenings, and all with a moral well attached. The stories are good, however, and may be found useful for children's talks.

The Fellowship of Saint Alban and Saint Sergius is making an effort to promote a wider knowledge of the Orthodox Church, more particularly in Russia. Through the S.P.C.K. it has just issued a translation of the two forms of the Divine Liturgy which are associated with the names of two famous divines: *The Orthodox Liturgy being The Divine Liturgy of S. John Chrysostom and S. Basil the Great, according to the Use of the Church of Russia*, together with the manner of setting forth the Holy Gifts for the Liturgy, and Devotions before and after the partaking of the Holy Cup (S.P.C.K.; cloth 2s. 6d., paper covers 1s. 6d.). The translators are anonymous, but Patrick Thompson writes an interesting Preface describing the structure and arrangements of the church buildings in which the Orthodox Church offers its worship, with details of the ceremonies. Those who are interested in forms of worship will prize this translation of two of the most famous of ancient devotions. The book is beautifully printed and is a welcome addition to the treasures of Christian worship.

There is a strong desire both in England and in Scotland to organize the youth of the churches for the purpose of positive witness to the Faith. In face of many influences that are either negative or neutral it is felt that those between eighteen and thirty-five should have an opportunity of testifying to the reality and power of Christ. In England this has taken the form of an Anglican Youth Movement which will federate and instruct local Diocesan Councils of Youth. The initiative was taken by the Archbishop of York, and a book has been composed as a guide for the members of the Movement, *Youth in Action*, edited by the Rev. H. C. Warner, Vicar of Epsom (S.P.C.K.; 3s. 6d. net). The book contains an answer to the inevitable question, 'What can we be doing?' The aim of the Movement is evangelism, and the book deals with this under five heads—Evangelism and Worship, Evangelism and Witness (including the Films, the Drama and the Spoken Word), Evangelism and Study (discussion groups), Evangelism and Service, Evangelism and Fellowship (Boys' Clubs, Girls' Clubs, International Contacts). There is a great deal of useful detail under the various headings, but the whole treatment is founded on an excellent essay on the Content of the Gospel, and a fine section on the Life of Prayer (by Dr. Evelyn Underhill). The book contains both instruction and inspiration, and will amply fulfil the aims of those who contributed to it.

It has been often said during the last generation that a great cause of our discontents within Christendom has been the neglect of the doctrine of the Holy Spirit. Be that so or not, this doctrine has been receiving a relatively large amount of treatment in recent years. And here before us is a volume on *The Holy Spirit and the Church* (S.C.M.; 2s. 6d. net) in which Canon F. A. Cockin of St. Paul's appears once more in the rôle of an able and popular expositor. The volume belongs to the new 'Diocesan Series.' The author expounds the Biblical and ecclesiastical doctrine of the Spirit, especially the Biblical side of it, and seeks to apply it to the problems and issues of to-day. Among topical references there is one, by no means favourable, to the Oxford Group Movement and its teaching on 'guidance.'

Those who appreciated 'Bible Books for Small People' will be glad to possess and use two little volumes that continue the tradition of these delightful books—*The Lord God Made Them All* and *Our Church: The House of Praising*, both by Vera Pewtress and illustrated by Doris Pailthorpe (S.C.M.; 1s. net each). There is a brief sentence on one page and a drawing opposite. In the former book there are drawings of all sorts of creatures, in the latter a rhyme after the manner of 'This is the house that Jack built.' Both are charming productions and will fascinate the infants for whom they are intended.

The Faith in the Life of To-day.

By the Right Reverend A. E. J. Rawlinson, D.D., Bishop of Derby.

'Faith,' considered as an activity of human personality, means the reposing of confidence in some person, principle, or truth. The object of faith must no doubt be believed to exist. 'He that cometh to God,' says the author of the Epistle to the Hebrews, 'must believe that he is.' But faith, though it involves or presupposes belief, is a great deal more than belief. A New Testament writer ascribes belief in God to the demons: 'The demons also believe' (he writes) 'and shudder.' Obviously the monotheistic creed of the demons was very far from carrying with it what Newman in a famous passage describes as the 'repose' of faith. No, the term 'faith,' as it is commonly used in the New Testament, while it includes belief, goes beyond it. It implies not simply an intellectual assent, but (as I have said) the reposing of *confidence* in some person, principle, or truth.

In the full New Testament range of its meaning, saving faith (of which the object is always God) involves so complete a confidence in God's power, wisdom, and righteousness, and at the same time so unreserved an acceptance of His redemptive mercy and love in Christ Jesus, that the disciple, wholly surrendered to God in a love motived by gratitude, is prepared, if need be, to suffer the loss of all things, and to confront, in the service of the Divine Lord who has 'bought' him, even the red martyrdom of blood. Faith, in any tolerable New Testament sense, involves, from this point of view, confidence, trust, self-committal, and loyalty.

I have begun by making these few remarks about faith considered as an activity of human personality, because that is the primary and obvious sense of the word. I am concerned in this article, however, with a theme which is really a different one: that is to say, not primarily with the human activity of faith, but with what in a limited group of New Testament passages (for the most part to be found in the later books of the New Testament) is described as '*the*' faith. The most characteristic and striking of the passages in question is Jude [3], where we have the phrase 'the faith which was once for all delivered unto the saints.' Here certainly we have something which seems to suggest the idea of faith, or rather of '*the*' faith, not as an activity of the soul, but as *a body of doctrine*, a distinctive set of convictions, concerned presumably with God and with His activity towards man, inherent in the Christian tradition, or (as the writer puts it) 'once for all delivered unto the saints,' and intended to be permanent; and in speaking of 'the Faith in the Life of To-day,' it is something of that kind which we have in mind. We are concerned, that is to say, with a central and permanent core of convictions about God and about man, and about the activity and purposes of God in relation to man, inherent in Christianity, characteristic of the Christian tradition, and indispensable thereto, which are regarded as being essentially bound up with (and resting upon) God's 'once for all' revelation of Himself in Christ Jesus; and we are concerned with the relation of this central core of characteristically Christian conviction to the life of the modern world.

What *is* this central core of Christian conviction, and what is its content? I must give some kind of an answer; and perhaps I might begin by saying something, in quite general terms, on the one hand about the New Testament, and on the other hand about the Creed.

The Creed is a summary of New Testament teaching: the New Testament is the classical literature of our religion—that is one way of putting it. But the New Testament does not stand by itself: it forms together with the Old Testament a sacred *corpus* of Scripture which the Christian Church marks off—sets apart in a place by itself—and regards as having been 'given by inspiration of God.' The New Testament stands to the Old in a kind of interlocking relation: and the Christian Church grounds itself in the conviction that the promises of God in the Old Testament find in the New Testament (not in a literal sense, but on the

spiritual plane) a decisive, final, and satisfying fulfilment, in and through Jesus Christ. The Scriptures—the sacred Books of the Old and New Testaments—are not in themselves, strictly speaking, the revelation of God; they are the literature which bears witness to it and which interprets it. They are described sometimes as the 'Word of God written': but, in the full and primary sense, according to the teaching of the Scriptures themselves, the Word of God is our Lord Jesus Christ. There is a self-revealing, active, Divine Principle or Person, described as the 'express image'—that is to say, the derivative Self-Expression—of God: and in Jesus Christ the 'express image,' or self-revealing 'Word,' became incarnate in manhood. God has spoken, and speaks, through the Scriptures: and in that sense they are inspired by, and mediate, His 'Word,' through the activity of His Holy 'Spirit.' But in Jesus Christ the actual 'Word' is 'made flesh': and 'however so many be the promises of God, in Him is the Yea' (that is, in Him is the fulfilment).

Now, lying behind all this there is what may be described as the Biblical view of the world; and the Biblical view of the world is not the modern view. To begin with, the Biblical view of the world is Semitic and Oriental; it is pre-scientific; it is quite frankly supernaturalist; it is pictorial and popular. The modern view of the world, on the other hand, tends to be scientific, naturalistic, impersonal. The Bible, from first to last, takes for granted the living God and His purposes. It conceives of the course of world-history as an essentially religious and moral drama, in which God is at work. What the modern scientist would describe as 'the universe around us,' in the context and setting of which, here on this planet Earth, man plays his part, such as it is, for a little while, is for the Biblical writers an order of things created by God for His glory, and sustained in being by Him: and it is the scene of an essentially spiritual drama, a drama which begins (as we commonly say) with the Garden of Eden, and of which the end is not yet. According to the view of things set forth in the Bible, the world is a fallen world: it has failed adequately to set forth the Creator's glory, and to realize His primary purpose, because of the entry of evil and sin. The essential drama of human history, and perhaps also of super-human history, is an age-long conflict of evil with good, in the midst of which God is at work, fulfilling with infinite patience (and in the face of innumerable apparent and temporary set-backs) His own finally immutable purpose, which is a purpose of restoration—in Biblical language, the 'new creation' or 'restoration of all things'—involving the ultimately decisive victory of good over evil, the spiritual redemption of man, the final Judgment, and the bringing in of the 'new heavens' and the 'new earth.'

In the course of world-history, it is along one particular line, in the first instance, that—according to the Bible—the central thread (so to speak) of this supreme Divine purpose is woven into the texture of human affairs: it follows the line of the life-story of Israel, the 'people of God.' That is the reason why the Old Testament is of such vital importance. It provides the interpretative commentary in the light of which the religious mind is enabled, not indeed to have a supernaturally inerrant record of the literal and detailed course of historical events, but to read the broad sequence of Israel's story, and especially its religiously significant turning-points as tradition recalled them, from the point of view of their relation to the gradual working out of the Divine purpose, and in terms of the conception of God, and of His 'mighty acts' among men.

And the whole leads up to a decisive climax, namely, the coming of Jesus Christ. Into the midst of this course of religious world-history, at once as the fulfilment and sequel of all that was ultimately signified by the hope of Israel, and as the presupposition of all that, through Him, was to follow, there is introduced (or, in the picture-language alike of Creed and of Scripture, there 'comes down from heaven') the Incarnate Word, 'made of a woman,' 'born of the seed of David according to the flesh,' yet 'declared to be the Son of God with power . . . by the resurrection of the dead.' It is here, in a special sense, that there is presented a specific and peculiar challenge to the modern world. For it is involved in the whole New Testament theory of things (and the Creed, in which the core of the New Testament message is summarized, reaffirms it) that a particular

sequence of happenings in the course of world-history—a sequence which culminates in the events underlying the Gospel tradition—is to be regarded as containing within itself the supreme clue to the meaning of *all* history, and to the spiritual destiny of man. The events in question are, from one point of view, very certainly part of the warp and woof of our human story; for the Lord Jesus Christ 'came in the flesh.' And yet they are events which—if their meaning is to be grasped—must be interpreted in terms of the affirmations of an essentially supra-historical dogma; for we are bidden to speak of the Incarnation, Passion, and Resurrection, on behalf of us men and 'for our salvation,' of the eternal and co-essential Son of God. Here, in a particular series of events, anchored (as it were) to their historical context by a short and otherwise non-significant phrase of the Apostles' Creed—the three little words 'under Pontius Pilate'—we are invited to discover the decisive Act of the living God for the salvation of man; and we are asked (yes, we, in this modern world, with its tendency to relativism, and its study of comparative religion, are asked) to accept the unqualified, wholly uncompromising affirmation of the New Testament: 'In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.'

And so we come to the Creed, in which the Church has summed it all up—a convenient summary statement and formulation of the substance of the Church's corporate faith, based upon Scripture: the Creed which the Church invites all its members to accept and profess for themselves, as the symbol of their own individual faith, and as the basis of their own individual religion. And it is indeed a majestic symbol. If some of its clauses present difficulty (as doubtless, to many people, they do), it is to be remembered that the difficulties are inherent, not simply in the Creed, but in the witness of Scripture, to which the Creed implicitly makes its appeal.

Let us consider the Creed. Let me set it before you, clause by clause, with perhaps just a word or two of running paraphrase at some points, so as to bring out its meaning.

We are asked, then, to profess our faith, in the first instance, in God: in God the Eternal Father; who is 'Almighty,' in the sense of being the All-ruler, supreme over all things, the Eternal Source of all energy, of all life, and all power—*I believe in God the Father, Almighty.* And this God, we are invited to believe, is the source of the existence of whatever exists: His will holds all things in being, and in Him all things consist—He is the *Maker of heaven and earth.*

And we are to profess our Faith, next, in Jesus Christ, the Incarnate Word, who is at once the instrument of God's supreme self-revelation, and the Agent of His redemptive purpose and victory: Son of God in a sense at once unique and specific; who claims, and to whom there is due, the same kind of unqualified, absolute loyalty as can rightly be acknowledged only to God, but who *does* receive this loyalty from Christians, and who is therefore their 'Lord'—I believe, therefore, *in Jesus Christ his only Son our Lord*; whose birth into this world, for us men and for our salvation, was at once an historical fact and a Divine mystery, His very conception an act of Divine, supernatural power: and, accordingly, He is described in the Creed as having been *conceived by the Holy Ghost* no less than as *Born of the Virgin Mary*—there is an implicit reference back to the Gospel Nativity stories, with all their poetic beauty and rich spiritual message and with all their critical perplexities. For it is undeniable that they do present critical perplexities to the rationalizing mind, though I cannot, of course, here discuss them in detail. In my judgment, the critical problem of the precise historical basis of these stories is still, for the scholar, an open one; but the credal phrases *conceived by the Holy Ghost, Born of the Virgin Mary* serve, at the very least, as a way of expressing, in language based upon Scripture, the Church's faith in the historical mystery of the Divine Incarnation.

But the Creed presses on! Our Lord in the Gospels appears as a Teacher: He had the repute of being a Wonder-worker: He was a Prophet and (as He himself said of the Baptist who was His Fore-runner) a good deal 'more than a Prophet': He is the immediate Herald of the supreme 'Good News' of the Coming Kingdom (or Reign) of God. But the Creed concentrates on His *sufferings*,

because it was not by His *teaching* that mankind was to be saved, but by His 'Blood'—that is, by His life, sacrificially consecrated and freely laid down in death, offered and dedicated to God through the acceptance of the worst men could do to Him, to be the means of the spiritual reconciliation of a world in which evil so constantly appeared to be triumphant with the Father who is the Eternal Source at once of all holiness and of all good. We affirm, then, that He *suffered*, and that these things happened *under Pontius Pilate*—the Creed, as I have already remarked, is thereby anchored in history. We affirm that He *was crucified, dead, and buried*—yes, and that His death was a real death. Whatever is meant by the state or condition of being dead, the Saviour passed through that experience. The popular mind in antiquity tended to think of a kind of shadowy region below the earth as being the realm of the dead, to which there was given the name of 'Hades,' a term for which the Anglo-Saxon word 'Hell' (used here in a quite neutral sense, and not as signifying the abode of the wicked) was adopted as being roughly equivalent. The Creed, therefore, goes on to affirm that *He descended into Hell*: that is to say, our Saviour entered into and shared, in the fullest sense, the state or condition of souls departed. He was dead, and there was the same air of finality about His death as about the death of any one else whatsoever. But the Creed affirms a reversal of this apparent finality. Quoting the phrase 'the third day' from the earliest New Testament testimony (that of St. Paul in 1 Corinthians) to the Church's tradition and faith as to our Lord's Resurrection, we are asked to affirm that *the third day He rose again from the dead*. It is to be observed that the tradition as to the literal emptiness of our Saviour's tomb, which appears prominently in the Gospel accounts, and to which (as a kind of bulwark of the reality of our Saviour's victory over death) the majority of Christian believers attach serious importance, does not actually form part of the Creed. The historical fact of the Resurrection of Jesus Christ from the dead is of supreme and vital importance to Christianity; but, if on the one hand it is an historic fact, it is also a great mystery; and the Creed does not dogmatize as to its mode. We may paraphrase what the Creed actually states in some words which the recent Commission on Doctrine adopted unanimously, and which run as follows: 'It ought to be affirmed that Jesus was veritably alive and victorious; that He showed Himself, alive from the dead, to the disciples; and that the fact of His rising, however explained (and it involves probably an element beyond our explaining), is to be understood to have been an event as real and concrete as the crucifixion itself (which it reversed) and an act of God, wholly unique in human history.'

The Creed goes further. Just as it had been implied already (though not, in the Apostles' Creed, actually stated in words) that the Lord originally (to speak in pictorial phrase) 'came down from heaven,' so it is asserted now that *He ascended into heaven, and sitteth on the right hand of God the Father Almighty*. The accounts in St. Luke's Gospel and in the first chapter of Acts would suggest that the apostolic company actually shared together in some kind of a corporate vision of the ascending Christ, who is received by a cloud and who thus disappears, and is to be understood as being henceforward (as they would put it) 'in heaven.' The vision is, upon any view of its character, to be understood as a parable. What it signifies is (1) that the Lord's historical mission, here upon earth, is accomplished (save in so far as it is still to be carried on through the agency of the promised activity of the Holy Spirit), and (2) that the Divine Christ (still incarnate in manhood, and to all eternity characterized by the experiences of His life upon earth) is to be regarded as being from henceforth exalted in majesty—seated at God's 'right hand'—that is to say, co-sharer in the eternal sovereignty of God.

And yet there is a sense also in which the victory is not yet complete: *From thence he shall come* (so the Church bids us continue) *to judge the quick and the dead*. Frankly, I think that we have here the most difficult clause of the Creed! I would suggest that we may interpret the words as meaning (1) that the goal and fulfilment of world-history, be it far off or near (and there is a sense in which the eternal issues are *always* 'at hand'), must involve the *final* triumph and vindication of Christ; (2) that upon the *completed* course of world-history there must be made manifest the judgment (or verdict) of God;

and (3) that it is by their relation to Jesus Christ, and to all that He stands for, that the generations of mankind, past and present, are, in the last resort, finally 'judged.'

The third division of the Creed affirms the Church's faith in the power which makes the practice of the Christian life possible—the living personal power of the Holy Spirit of God, energizing within the Church and in the lives of Christians: *I believe in the Holy Ghost.* Beyond this, we profess our faith in *the Holy Catholick Church* and *the Communion of Saints*—that is, we believe in the universal redeemed community of the People of God, consecrated to Him in holiness, and we believe in the spiritual fellowship in Christ of all those who are thus consecrated—a fellowship which transcends death and the grave, since it includes the departed, no less than it includes those Christians who are still 'in the flesh.' We profess our faith in *the Forgiveness of Sins*—God's free gift of an unpurchasable and unmerited forgiveness, which is the living heart of the Church's primary Gospel: *the Resurrection of the Body,* which is to be understood as involving, not indeed the resuscitation of the literal corpse which is buried, but the clothing afresh of the personality with whatever embodiment may be appropriate to the spiritual purposes of the life to come, the new body of the resurrection being in such sort continuous with the body of this present life that the 'deeds done in the body,' here upon earth, shall be found to have relevance to the life of the world to come, and that whatever has been of true and permanent value in life here shall, through the surrender of life (which is death), be recovered and received back again, transfigured and fulfilled, in the new and (as the phrase goes) 'glorified' life of the resurrection. And so, lastly, we express our belief in *the life everlasting,* being confident that our Lord Jesus Christ has, through the Gospel, brought 'life and immortality' to light, and that the spiritual goal of the Christian (in strong contrast, for example, with that of the Buddhist, who desires simply escape from the weary wheel of existence, and from the insistent ache of desire itself) is the eternal fulness of 'life more abundant' in the immediate presence, and the final Kingdom, of God.

Now, the Creed, even as we have considered it, may present difficulties; and its several clauses the moment we proceed to think about them in detail, and to ask what precisely we are to understand them as meaning, may be interpreted differently (at least in respect of their emphasis) by different interpreters. We must not be hard, literal-minded 'Fundamentalists' with regard to the Creed, any more than with regard to the Bible. And yet, if we are to be wise, we shall do well to remember that every clause and every phrase of the Creed has been hammered out (as it were) on the anvil, has commended itself to the Christian mind, and has stood the test of the centuries; and that it stands for a great and vital spiritual truth. It is my own personal conviction that the more intellectual freedom we concede to the Church's thinkers, and the more the mind of the Church is encouraged to get to work (if I may be allowed the phrase) on the task of interpreting and understanding the Creed, the more, in the long run, the spiritual glory and truth of the Church's faith will shine forth.

Now, if we think of this faith of ours in relation to the life and the thought of the modern world, the first thing which I think must be said is that it presents a challenge to the whole modern world-outlook. I have hinted already at this challenge. 'Salvation is of the Jews'—and the modern world does not love Jews: nor does the modern mind, trained in the naturalistic presuppositions of a strictly scientific approach, find itself easily at home in the Jewish and Biblical world of ideas The contrast is sharp: and it extends, not merely to details, but the broad issue as to which of the two, in the last resort, is to be taken to be the more fundamental view of the world. The modern scientist proceeds on the assumption that the course of events is determined by what he is accustomed to call natural law. The modern historian, in his writing of history, proceeds equally upon naturalistic assumptions. The occurrence of a miracle he would find frankly disturbing. Events of that character—so, in the majority of cases, he is persuaded—do not happen. To interpret historical processes in terms of such ideas as those of the intervention or of the direct action of God

would appear to the typically modern historian to be the negation of the ideal, as he has come to understand it, of a truly objective and scientific history. Again, the modern mind tends to move in the region of *relative* ideas and of relative truths. It finds a tremendous difficulty in what may be described as the exclusiveness, the sheer absoluteness, of the Christian claim—*here* is the Word, not of man, but of God: *this* is the one final, decisive, way of salvation.

And yet—are there not many reasons for thinking that the modern world is astray? 'The new faiths,' it has been said, 'that have swept like wild-fire over half Europe, despite all their points of difference, share two salient characters: they appeal to youth, and the appeal is in the temper and with the instruments of religion.' But alas! what are the gods which are being worshipped? Let me quote again from the same author. 'As we look around,' he writes, 'we see, on the one side, unbounded human energy, unbounded generosity of heart, unbounded readiness for sacrifice—above all . . . in the young; and on the other side, a world drifting steadily but surely towards unreason and ruin; and we ask, where lies a remedy? Can any thinking man, who sits down "in a cool hour" to survey the issues of the secular humanism which has bewitched the soul of Europe for the past three centuries, regard the scene otherwise than as the *reductio ad absurdum* of that gospel?'[1]

It is time, surely, that the outlook of secular humanism was challenged, and that the loyalty of generous youth, eager for definite leadership and prepared for sacrifice, was effectively claimed once more, for and on behalf of our Lord Jesus Christ. A definite faith and a dogmatic creed? Yes! No thinking man, and no wise man, will either dispute or disparage the achievements of the natural sciences, or the validity and truth, at its own level of thought and for its own relatively limited purposes, of the modern scientific world outlook. But the Creed and the Bible do confront the modern world with their challenge; and they raise directly the question of God. They would suggest to men that they are in danger of losing Life in the mere business of living, and of losing the true wisdom in the accumulation of mere pieces of knowledge. They would speak to men's souls of life and of death; of sin and of judgment; of the transitoriness of this present world, and of the possibility of an answer, in terms of the life eternal, to the obstinate questionings of the human spirit, subconsciously athirst, in the midst of all its false pride of achievement, for the living God, who has too long been left out of the picture, and who, if He speak to mankind, must speak in judgment, no less than in mercy. *I believe in God the Father Almighty, Maker of heaven and earth*—yes, and I believe in His world-purpose of redemption, through Christ. I believe that that is the message of which the world of our time is in desperate need—even the same Divine 'Word' of the Gospel, which was spoken unto us from the beginning. I believe that the Christian message is emphatically *not* a 'word' without spiritual relevance to these times; but that, on the contrary, it is a word of God—*the* Word of God—to which the world must hearken, or perish. The organized Christian Church in this land certainly seems to me to have no reason or justification for its continued existence, except in so far as it is seriously setting itself to proclaim afresh, and with power, in the midst of this perplexed modern world, as the authentic 'word' of the living God for this present generation, no less than for the generations of old, the old Divine message of God's decisive act in Christ Jesus for the spiritual salvation of men. Once in the course of world history at a particular time and in a particular place, under Pontius Pilate in Palestine, there was a deed accomplished and there was a victory won: and the light of the world still streams from the hill of Calvary, which the Church beholds no longer as shrouded in darkness, but as resplendent and radiant in the transfiguring glory of Easter Day.

[1] W. C. de Burgh, *From Morality to Religion*, 299 ff., 306 ff.

Fifty Years' Progress in Theology.

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I. The title may at once challenge contradiction, for there are many who would deny that the changes in religious thought which cannot be denied are an advance towards the truth, and would regard them as a lapse into error. A writer can express only his personal convictions, and the term 'progress' expresses mine. I began my theological course at Mansfield College in 1889, although for more than ten years my mind had been constantly concerned about the problems of theology. I use the term here in the narrowest sense of Christian *dogmatics*, excluding not only the many varied studies which a competent theologian must pursue, but even *apologetics* and *ethics*, and confining attention to the intellectual interpretation of the objects of Christian faith, God as He has revealed Himself to man, or the Word of God (the phrase now current).

Theology in this stricter sense cannot be detached from, as it must be affected by, those other studies, textual, linguistic, critical, historical, etc., and even these have been influenced by the general culture of the age, notably science, criticism, and philosophy. The estimate of the *formal* principle of theology, the Holy Scriptures, has been so modified as a result of such influences that the *material* principle, the regulative conception, justification by faith, has been crucially affected. The Bible is not now regarded as verbally inspired, inerrant in its science and history, infallible in its morals and religion in all its parts. For a progressive revelation of God, as men were able to receive and respond to it, is recognized in the Old Testament; its consummation, the fulfilment of law and prophecy in Jesus Christ Our Lord, is confessed; and the New Testament is valued as the testimony to His person and work, His revelation of God and His redemption of man. No single doctrine, such as *justification by faith*, can be regarded as exclusively regulative of Christian theology. It is the Word Incarnate, the manifestation of the Father in the Son as the Saviour of men, that is the standard of judgment of every doctrine which can claim to be Christian. The theology which claims to be progressive is truly described as *Christo-centric*. The objection has been urged that theology should be *theo-centric*; but such an epithet would not express what is distinctive of Christian theology, in contrast to Jewish or Muslim, which are also monotheistic, and it is either an unnecessary repetition, or suggests an undue expansion of theology. Theology is concerned with *God alone*, and with man's sin and salvation, duty and destiny only in his relation to God, and as defined in the revelation of God. To speak of God as the centre is to suggest that theology has some other contents. To call the theology *Christo-centric* is to affirm that all revelation of God in Nature and history, and even in the Holy Scriptures, converges on Christ, the Word Incarnate; in Him the more widely diffused divine truth and grace are so focused, that in His radiance the Eternal Light becomes the Light of the World. Accordingly, while the logical order would lead us to begin with the doctrine of God, the historical points rather to the doctrine of Christ as the starting-point, as it seems to me that it was the modification of the orthodox conception of His person and work that reacted on the idea of God, although we must always recognize action and reaction in any such process.

II. We must take into account three changes: (1) The newer conception of the Bible gave to Christ a more unique position than theology had ever accorded Him as the ultimate authority on Christian truth. Generalizations unqualified are dangerous; but it can be said that, if at the Reformation men turned from an infallible Church to an infallible Bible, men now turned to an infallible Christ. Hitherto Protestant theology had been based more on the Pauline interpretation of the Saviour and Lord than on the Jesus of history, the Word as flesh, God under human limitation. The late Dr. A. B. Bruce, in one of the intimate

conversations that I was privileged to have with him, told how suspicious some of his elders in his first pastorate at Cardross were of his preaching from the Gospels what seemed to them not to be the gospel. (2) The Gospels were now studied with more interest and insight, and the Manhood was made more real. This necessarily increased the difficulty of determining the range of His infallible authority. He was liable to temptation, although without sin; He confessed Himself limited in knowledge, although knowing the Father as none other did, and alone able to reveal Him. What must be included in, and what excluded from the knowledge which made Him alone the Revealer of the Father? If He knew not the day of His Second Advent and was in doubt as to the necessity of the cup given Him to drink (Mt 24^{36} 26^{39}), did the authorship of a psalm, or the cause of a disease also fall outside of that knowledge? It is obvious that while it was a great gain to make His revelation of God the standard of truth for theology, there was a danger of too wide or too narrow an application. At the one extreme are those who recognize the revelation of God in Jesus as that of the supremely inspired man, but reject both the Pauline and the Johannine interpretation of the Incarnate Word. On the other, there are those who so exalt Him as the only Revealer of God, that they allow the context of history, as presented in the Old and the New Testament, to fall quite into the background, and treat each saying of His as an absolute oracle of God. 'The golden mean' lies between these extremes. He is historical—*flesh* under human conditions; and He is supra-historical—*the Word*, God manifest. In Him it is God Himself who, present in action and passion in the world, is reconciling the world unto Himself.

(3) It is the problem of Christology not to do violence but to do justice to these two complementary aspects of the one historical personality—Jesus the Christ our Lord. Whatever be the precise form of such a Christology, it cannot be content with the categories of the creeds, Nicæan or Chalcedonian, although it may work within their limits, very God, real man, one person. The categories of the creeds are derived from Greek philosophy—*static substance*. The categories for our own thought are *dynamic personality*—the creeds asserted, but did not secure, the personal unity, as we must; they juxtaposed the natures, and we demand their mutual interpenetration, not only *finitum capax infiniti*, but also *infinitum capax finiti*; flesh become Word, and Word flesh. In these three changes is shown the direction for progress.

III. Instead of now passing to deal with the work of Christ, congruous with the person as just described, we must next deal with the modification of the conception of God which this new Christology involves. (1) It is no injustice to the older theology to say that it was not exclusively or distinctively Christian. The whole Bible being regarded as authoritative, ideas about God in the lower stages of revelation were included, untested by the standard of judgment which the Son's revelation of the Father afforded, and ideas even in the New Testament, belonging to the Jewish inheritance, were taken over without such examination as to their congruity with that revelation. Imperfect religious convictions or moral standards were assumed as direct disclosures of the mind and the will of God. These were often felt to be a scandal to the more enlightened Christian reason and more sensitive Christian conscience, but accepted as mysteries it would be irreverent to inquire into them. To give two instances, not from the Old Testament, for here the difference is generally recognized, but from the Pauline theology. As a Jew arguing with Judaizers, Paul meets them on their own ground. He defines the Christian salvation in terms of law as justification by faith, and to that definition Protestant dogmatics gave a legalistic exposition far removed from Jesus' presentation in terms of love of the Father's forgiveness, and even from Paul's own experience of salvation, as crucifixion, death unto sin, and resurrection, new life unto God, in personal union with Christ. In love there is law, commandments to be obeyed, but law is a less adequate idea than love to define the relation of God's grace to man's faith. Again in Ro 9 Paul is arguing as a Jew with Jews, when he asserts God's not only absolute but even arbitrary sovereignty to counter Jewish arrogance; in ch. 10

he is the moralist declaring that men get what they deserve; in ch. 11 he is the Christian apostle again, proclaiming the universality of God's purpose of grace. We may lay down as a guiding principle for any distinctively Christian theology that nothing should be included in the conception of God that is incongruous with the revelation of the Father by the Son; but in applying this principle we must beware of an arbitrary limitation.

(2) As Jesus taught His disciples as scribes to be like a householder, 'which bringeth forth out of his treasure things new and old' (Mt 13^{52}) so did He Himself; He did not destroy—but fulfilled law and prophecy (5^{17}), correcting and completing, 'filling full,' but also confirming. He inherited the ethical monotheism of the prophets, and did not disown it. Isolating some of the sayings of Jesus from their context, there is now too prevalent a sentimentalism in the conception of God, which is morally injurious. God is too good to punish even defiant transgression; He forgives even where there is no genuine repentance: His purpose is solely redemptive and in no way retributive, even when redemption is rejected. To such teaching, which in my judgment Christ's revelation of God does not justify, I must oppose what I believe can be deduced from it with logical consistency. God is the eternal Father; His love seeks at greatest cost in the sacrifice of the Cross to save the lost to the uttermost, and His grace will pursue and strive with the sinner with all the resources at His command here and hereafter. His love is, however, holy, and cannot tolerate, or make compromise with, sin; His grace does not bestow safety and felicity irrespective of man's response in faith, but seeks to detach the sinner from his sin, and to attach him to the holiness of God; God's Fatherhood aims at making sinners sons in fellowship with Himself, and saints in likeness to Himself. Paul's dictum in Gal $6^{7.8}$ does not contradict but expresses the substance of much of the teaching of Jesus. 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.' Jesus warned men of God's judgment as well as offered them His mercy. He wept over impenitent Jerusalem, because rejecting the redemption He was offering it was incurring the retribution, which He clearly foresaw, and surely foretold (Lk 19^{41}). To describe such an event as a historical sequence only is to depart from His point of view. For Him it was God's judgment on unbelief. History confirms and conscience approves this view, and not the sentimental.

(3) The conception of God as love excludes in my judgment the doctrine of eternal punishment, which rests on a much narrower and more shaky foundation than the old dogmatism assumed. It allows us to conceive death as judgment, which may lead to repentance and faith, but not final judgment even if sin persists, for we have no ground for supposing that death can change God's love. What love's method in seeking to save the lost may be hereafter we cannot know, but we must believe, if we know the Father, that its search will not cease. On the other hand, we dare not affirm, although we may long and hope for universal restoration, for who can tell how persistent sin may be? As regards the finally impenitent, if such there should be, shall not the Father of all do the best His love can do—and their sin allows. Without weakening the urgency of our appeal in preaching the gospel, we may thus bring relief to tender hearts, for whom the doctrine of eternal punishment was intolerable anguish.

(4) This modification of the doctrine of God as regards His relations to men, and His dealings with them here or hereafter must necessarily, as does a concomitant variation in an organism, affect the doctrine of penal substitution as the explanation of the Atonement. It may be here pointed out that there is no doctrine of the Atonement that has the œcumenical dogmatic authority which attaches to the orthodox Christology, and such is, and has been the difference of opinion that we should speak rather of a theory. A crucial moral objection to the Protestant orthodoxy in this matter is that the innocent cannot be held guilty, as guilt cannot be transferred from the sinner to the sinless, and accordingly the innocent cannot be punished, as the consequences of sin can fall as punishment only where deserved,

although the innocent may share the suffering, shame, and sorrow, either involuntarily or by the free choice of vicarious love. We may say that Jesus, in vicarious love, made free choice to share these consequences in life and death. He suffered *with* and *for* us, we may even think of Him as suffering *instead* of us, if by penitence and faith we are saved from sin and its doom. If we call Him our *substitute* it is by no arbitrary divine decree, but by love's sacrifice, that He takes our place, and with His stripes we are healed. At least this we must say, that His death was not solely a martyrdom for truth, but a sacrifice of love. He made Himself one with sinful mankind in enduring the consequences of sin as God's judgment on sin. If God's love be eternal, we cannot think of Christ's death as appeasing God, as making God propitious, as changing anger into love, for in the Father of lights, there can be no variation, neither shadow that is cast by turning (Ja 1^{17}). The Lamb was slain from the foundation of the world (Rev 13^{8}). In the nature, character, and purpose of God there can be no change; but just as in the evolution of the Universe there have been creative stages, each an advance in God's self-manifestation, so may we dare to say that the Incarnation, Crucifixion, and Resurrection of Christ are a fresh stage in God's method of dealing with man, his sin and his judgment. Grace takes the initiative, and is so manifested as both judgment and forgiveness as to evoke man's repentance and faith. While some theologians are content with what is regarded as the *subjective* explanation of the Cross—the influence of this sacrifice of holy love on man, others, such as Dr. Denney and Dr. Forsyth—and I share their conviction—insist on an *objective* explanation, the significance and the value of the Cross as the necessary action of God in history to manifest in sacrifice the judgment of holy love in the very forgiveness of sin. To use the Pauline words, God shows His righteousness in reckoning sinners as righteous (Ro 3^{26}). I cannot develop this general statement in detail here; but it does seem necessary to preserve the objective as well as the subjective explanations in correction of the error already mentioned of regarding the Fatherhood of God sentimentally, and thus making the human conscience less sensitive to the holiness of God's love?

(5) These modifications of the eternal punishment of sinners and of the penal substitution theory of the Atonement involve an abandonment of the Jewish eschatology in the New Testament, and a restatement about the last things. As Paul was already recognizing, salvation and judgment are more immediate than the eschatology of general resurrection and final judgment in the future taught. For the apostle to be absent from the body was 'to be at home with the Lord' (2 Co 5^{8}); and surely 'the judgment seat of Christ that each one may receive the things done in the body' (v.^{10}) must coincide with this absence from the body so that as justified the believer may at once be 'at home with the Lord.' Unless, when their theology intervenes, Christians generally assume that their beloved are not in an intermediate state, waiting resurrection and judgment, but in heaven with Christ. I believe that the assurance of eternal life in Christ here and now, when faith welcomes grace (as set forth in the Johannine literature) to be more fully realized hereafter, warrants such an assumption. In Christ who lives, believers pass from death to life, and the physical event cannot destroy the spiritual reality. God's companions in Christ can never be death's victims. An exclusive concentration on individual immortality is, however, the loss of an invaluable treasure of hope, symbolized in this eschatology. The abundant speculation about the literal Second Advent of Christ in power and glory is foolishness, and the ardent expectation vain, as due to false methods of exegesis of the Apocalyptic literature. Christ came in His Resurrection and His gift of the Holy Spirit; He has been coming ever in the history of the Church, wherever His Spirit prevailed over man's sin and unbelief; He will still more come when the redeeming and reconciling purpose has been fulfilled, so far as the conditions of time and space, sense and earth allow, although the perfection of the Kingdom must be hoped for beyond these shadows in the Eternal Light, where the saints now dwell with God, blessed and yet waiting the fullest blessedness when the glorious end of God's dealings with man in grace shall come, when the Son shall have

subjected all things to the Father that God may be all in all (1 Co 15^{28}). A corporate restoration of mankind to God seems the necessary complement to the individual salvation.

IV. I have so far been dealing with the changes in regard to the doctrine of God, as revealed in Christ with its corollaries regarding the destiny of man and his world. The conception of man has also been modified. (1) The dignity of man as made in God's likeness, and for fellowship in love with God, as grace through faith restores the likeness, marred by sin, remains as an unshakable conviction wherever Christian faith receives the revelation of God in Christ. The degradation of man by sin, his distrust of God's love and disobedience to God's law, his injury to his own nature as made in God's likeness, the suffering, sorrow, and shame which sin brings become even a darker tragedy in the light of God's purpose for man. His destiny, when changed by grace from sinner to son and saint, to be heir of perfection, glory, and blessedness hereafter, abides as an assured hope. The mystery of the doom of the unbelieving remains an as yet unsolved problem, relieved of its terror only by faintly trusting the larger hope. Much that was once included in Biblical anthropology is now recognized as not essential to the Christian conception, but as belonging to the domain of science, biology, anthropology, and psychology. To use the old phrases in regard to racial evolution or individual development which modern science has antiquated in my judgment savours of insincerity, and discredits Christian theology as truth for those who have such knowledge. I have found for myself that I can maintain the full Christian revelation of man as involved in the revelation of God in Christ without adhering to these superseded dogmas. It may be pointed out that the story of Gn 2 and 3 has had no influence in the Old Testament, very little (if any) in the Apocrypha, none in the teaching of Jesus about sin, although He does refer to Genesis in His teaching about marriage, and a subordinate one even in Paul. The Christian doctrine of salvation—man's need and God's grace—rests on the actuality and the universality of sin, and not on any account of its origin.

(2) There is one science of man which is by many regarded as the most serious challenge of the Christian conception of man, that is, psychology. It may be an exaggeration to say of the 'new psychology' that what in it is true is not new and what is new is not true; but at least it can be said that it is not an exact science as some of its hypotheses have not found general acceptance even among psychologists. Its defect lies in a disproportionate emphasis on man's animal ancestry and his inheritance of animal instincts and impulses, and on the influence of the subconscious or unconscious on the conscious mind, and in its unwarranted disparagement of man's distinctive endowment of reason, conscience, and religion. Psychology can, however, render a valuable service in its exploration of mental processes to a more accurate understanding of religious experience and moral character. It can correct dogmatic assumptions about conversion or the new birth, the operation of divine grace in human faith, resting often on isolated and misunderstood texts of the Bible. The attention it directs to the 'inner life,' for the Christian, the life hid with Christ in God, is at least one of the factors in an increased interest in the doctrine of the Holy Spirit. A few theologians may deprecate that interest, and may try to identify the Holy Spirit with the Living Lord, and to support that by what I must regard as an unsound exegesis; but I am sure that it is a gain in fullness and clearness for Christian theology to distinguish the most immediate contact of God as Spirit with man's inner life of thought, feeling, and will in his personal experience from the intimate communion of the believer with the Living Lord as the historical revelation in grace of the eternal reality of the love of God as Father, since it is by that contact the communion is mediated. The triune conception of God as Father, Son, and Holy Spirit is for me the highest gain of the progress of theology during fifty years. I am convinced from my own personal experience, that only such a progressive theology as I have sketched, in which I can give a reason for my own faith, and in which as regards its main features I believe many other

theologians would concur, can command respect and secure acceptance by those who can see not Satan's wiles, but God's gifts in much of the culture of to-day. For this reason, I deplore all theological reaction, all looking backward to Nicæa, Chalcedon, Wittenberg, or Geneva as still finally authoritative. There is unity and continuity in the Christian Church, and its witness from age to age to Christian truth should command our gratitude and reverence; but since there is the sufficing revelation of God in the Holy Scriptures, supremely in Christ, and since the Spirit of truth guides into that truth those who sincerely desire to be led, this review of the last half-century emboldens me to take as my own maxim: '"Forward" be our watchword! Not a look behind!'

In the Study.

Virginibus Puerisque.

A Wonderful Shelter.

By the Reverend Stuart Robertson, M.A., Lisbon.

'A man shall be . . . a covert from the tempest.'—Is 32^2.

I once saw a man with twelve legs. 'What?' you say. 'Twelve legs? A man? You mean a caterpillar.' No, I don't. I mean a man. 'I don't believe it.' It's perfectly true: it isn't just a traveller's tale, such as Othello told to Desdemona:

> 'of the Cannibals that each other eat,
> The Anthropophagi, and men whose heads
> Do grow beneath their shoulders.'

No! It was a veritable man, and he had twelve legs, two big ones and ten little ones, all plainly visible beneath his long waterproof cape. I counted them, twelve, neither more nor less.

It was in a little village in France twenty-two years ago, when French and British soldiers were standing side by side, as they are doing to-day once more against the same cruel foe and in defence of freedom.

It was a dull little village called Aubigny. You might have asked, as Nathanael did of Nazareth, 'Can any good thing come out of Aubigny?' But we know something very good did come out of Nazareth, and that day I saw a beautiful thing in Aubigny.

The streets were busy with waggons and motor-lorries, British soldiers were coming and going, or standing about, and children were playing. It was early April, and suddenly, without any warning, there fell a drenching downpour of rain. Everybody scuttled to shelter, but there was little shelter to be had. Five little children had a bright idea. They made for a British soldier who was standing outside a building and wearing a big sleeveless waterproof cape. They ducked under that and nestled close to him and his strong hands gathered them in. The rain plashed on his steel helmet, from it on to his cape, and streamed down from it to the ground, but the children were sheltered and dry and happy, like a lot of chickens nestling under a mother hen. So there, you see, was my man with twelve legs, two big and ten little ones.

I don't know if that soldier would have liked being compared to a hen, but I think he would have felt honoured if I had reminded him that Jesus once said, 'How often would I have gathered you as a hen gathereth her chickens, but ye would not.' These French children 'would.' They treated the foreign soldier with a child's simple, bold trust and found in him a shelter.

It all seemed just right to me, for our soldiers were sheltering the children of France from a storm more cruel than any April rain, and a verse from the Old Testament came into my mind: 'A man shall be . . . a covert from the tempest'; and I thought of Jesus Christ.

There are other storms more terrible than rain, or even war—tempests of temptation and trial, tempests of sorrow with a bitter rain of tears. Some we must face up to with courage and steadfastness, as ships face up to a head wind and make it a home wind. We will grow stronger by doing it. To resist temptation is to gain in character; and life would be a feeble thing if we had always fair winds and fine weather, and never anything that called for brave effort.

But just as there are storms which are too much for any ship to face, before which their only wisdom

is to turn and run for shelter, so there are storms in life that are too much for our own strength, temptations that are too strong for us. We must find a shelter, and find it quickly, before we are dismasted and driven helpless on the rocks.

There is such a shelter and it is once more a man, the Man Christ Jesus. We sing 'Other refuge have I none,' and that is true. We pray in the same hymn, 'Cover my defenceless head with the shadow of Thy wing,' and that prayer will be answered. No storm of temptation can wreck, no tempest of sorrow overcome those whose defenceless heads are sheltered by the covert of Jesus Christ.

Do you know that shelter? Will you trust it and turn to it in your need? Or are you going to try to do without your Saviour and leave Him saying, 'How often would I have gathered you as a hen gathereth her chickens, and ye would not?'

Learn now so to know Him that when life's storms break on you you may trust Him and find in Him as sure 'a covert from the tempest' as the children of Aubigny found under the cape of the British soldier.

Three Tents.

By the Reverend Clive Hancock, Holmer, Hereford.

'Let us put up three tents.'—Lk 9^{33} (Moffatt and Weymouth).

This text comes from the story of the Transfiguration. The request was made by St. Peter when he saw that solemn and mysterious incident in our Lord's life. Divine glory shone in the face of Jesus as He talked with Moses and Elijah in the Holy Mount about the great sacrifice He was to make at Jerusalem.

You have just returned from camp, and if we ask why St. Peter wanted to put up three tents we can find some useful lessons from the art of camping and apply them to our Christian life.

Let us take the three great figures in order of time. Moses comes first, and he stands for Law. How forbidding and uninteresting! If you read some of the early books of the Bible you will find whole chapters of regulations about sanitation and personal cleanliness, and you will at once gather that the children of Israel found camp life by no means a holiday! It was hedged about by restrictions on every detail of their lives. When I visited your camp one of the first persons I met was the District Commissioner. He was making an inspection, and there was not a single detail that escaped his eagle eye. On the following morning there was an inspection by the officers of the troop. Every tent had to be emptied, walls rolled up, and all kit neatly laid out on the ground. The Scouts paraded in uniform and everything had to be in perfect order. There was not much wrong, but what was wrong was immediately detected. There was a dirty dish in the kitchen—'Go and clean it.' Not a spent match or even a toffee paper was to be seen anywhere; all was spick and span. And then when the camp is over the Commissioner comes round to see that the site is just as it was at the beginning and the Park just as lovely as before hundreds of Scouts came to camp in it. If you were not Scouts you might say, 'What a bore, what an unnecessary fuss!' But being Scouts you know there are good reasons behind it all. There are two at least. First, for your own welfare. If camping were not conducted on the strictest lines the landowner would not invite you again, and there would be an end of the fun and adventure of camp life. Secondly, the Scout movement would be discredited, and instead of being looked upon as one of the finest movements in the world for boys, it would become a nuisance and something to be done away with. So it was with the Law of Moses, and he gave them a reason—'The Lord thy God walketh in the midst of thy camp, therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.' There you have the standard. The people were God's people, and cleanliness was one of the first ways of honouring Him. And so if we write over our first tent *Personal Purity* we shall not make the mistake of thinking it a hard and unjust law, but an honour due to God and a law that is for our own highest welfare.

The second tent was for Elijah, a rough, stern man, and he had a stern message for an evil-living people. King Ahab, whom this dauntless prophet withstood to the face, was like most Israelites—he knew God's moral demands, but allowed his ideas to be degraded by the heathen world around. On the other hand Elijah had a burning faith in the God revealed to Moses in the desert of Sinai. God and not Baal was the giver of rain and harvests, and there was no other power to whom they could turn to protect their land and give them prosperity. The people were unfaithful, and Elijah faced every danger in the effort to bring them back to God.

Here is a great message for Scouts. Like the children of Israel you live in a world that often dishonours God and pretends that it does not matter whether you worship God or not. Elijah comes to remind us that every good and perfect gift comes

from above, and that it is our highest duty to acknowledge God in all our ways. Look upon your prayers and Church parades, not as an 'extra,' something you can do without, but an essential part of your Scout life. Come to Church to acknowledge the Father who has given us 'all things richly to enjoy,' and regard it as one of the highest duties of a Scout to give God the honour due to him; and so we gladly write over the door of this tent *Loyalty to God*.

Lastly, we come to our Lord Jesus Christ Himself, and He came to turn harsh laws and the stern demand to worship into something quite different. He came to show us two things. First, what God is like. God is love, a Father who cares for us, and therefore everything in relation to our duties is dictated by love. Secondly, our Lord showed us the true way of life. We obey, not as unwilling slaves, or the subjects of a tyrant king, but as sons of our heavenly Father, and so we are drawn into His service. 'We love him because he first loved us,' says St. John. Just as God came to us in love before we knew or honoured Him, so we are to go to our fellow-men in kindness and service even before they approach us.

What shall we write over this tent? I think we shall find the answer in the little ceremony which takes place when a new member is admitted into Toc H. The Leader gives the candidate a light, and asks 'What is this?' The answer is 'The light of Toc H.' Then the Leader asks 'What first lit it?' and the answer is 'Unselfish Sacrifice.' The next question is 'What alone will maintain it?' and the reply comes 'Unselfish Service.'

Scouts who take their religion seriously will never be satisfied until they have taken their place as members of the Church and have shown the world that their religion is not a mere form, but something very real, by serving the Church and serving their fellow-men in the spirit of our Lord Jesus Christ.

A Prayer of Intercession.

Most Gracious God, who art infinite in mercy and boundless in compassion, and who hast taught us to be mindful of lives other than our own; hear our prayer of intercession, we beseech Thee.

O God of our fathers, who hast favoured our land with many blessings; we commend our country unto Thee. Grant strength and guidance unto our Sovereign Lord the King, to all his Ministers and Counsellors; committing themselves unto Thee, may they be enabled honourably to discharge the duties appointed unto them and faithfully to fulfil Thy Will.

O Thou who art Father of us all, and unto whom all men are dear; we pray for all peoples in all countries of Thy world, and especially for all who, while desiring to be our friends, are compelled to be our foes; through our mutual faith may all barriers between the nations be broken down and men united in a fellowship of trust and honour.

God of all Grace, who art the Hearer and the Answerer of prayer, and who hast assured us that the prayers of righteous men avail much; deepen the roots of Thy children's life in righteousness that, realizing what great things are wrought by prayer, men of goodwill may unite in unceasing intercession for Thy world.

Almighty God, who hast built Thy Church upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; bless Thy Church in all lands, we beseech Thee. Keep her true to her Lord and Master, that, through her ministry, men's hearts may be kept from all bitterness and their sense of truth, honour, and justice preserved.

O Thou who hast bound us one to the other by ties of kinship; have in Thy remembrance, we pray Thee, all our friends from whom we are meantime separated. We commit them all unto Thee, praying that, of Thy mercy, our fellowship of sight and hand may some day be renewed; through Jesus Christ our Lord. Amen.

The Christian Year.

Nineteenth Sunday after Trinity.

The Broken Fellowship.

By the Reverend Canon T. Guy Rogers, B.D., Rector of Birmingham.

With the coming of war the Church of Jesus Christ is necessarily in eclipse. The unity of Christian people for which it stands is broken. Its ultimate objective of a peaceful world-wide society founded upon righteousness and truth is indefinitely postponed. Its gospel of reconciliation is forced into the background. Its influence is grievously impaired.

We who meet in the House of God are well aware of the catastrophe that has come upon us. We bow our heads in humiliation that the Church has not succeeded as yet in converting the world—or at least the rulers of large parts of the world—to the gospel for which we stand. War remains

for us as the worst expression of the pride and selfishness with which the gospel of Christ is perpetually in conflict.

But for a long time it has been evident that one of those major conflicts which concerns the basis on which human society is to be built has been steadily approaching. The philosophy of life which creates and sustains the Nazi régime involves an assertion of race superiority and a pagan belief in force which was bound eventually to challenge the free peoples of the world. The advancing tide of Nazi expansion compelled the formation of a bloc of nations each pledged to protect the other if attacked—a poor substitute it may be for the League of Nations as originally intended, but the best that was possible in the grievous situation of the moment. The storm centre of this struggle between Totalitarianism and Freedom, as we understand it, might possibly have been Austria, might more easily have been Czechoslovakia, and is in fact Poland. It is of Poland that historians will write as the place where the challenge, postponed for a time, was eventually taken up, tried out, and settled. It is not a question of Danzig or of the Corridor, on which there might easily be two opinions in accordance with national feeling, but a question of world domination which is at stake.

We in this country are conscious of grievous sins in the past. All sorts of opportunities have been missed. We can hardly bear to look back upon that period when the wrongs of Minorities might have been put right by a high-minded and forceful League—when general disarmament was still a possibility—or when the first filibustering acts of aggression might have been easily checked. The Church in this country does not forget all that, nor does it excuse either itself or the nation to which it belongs for its share of the blame, but the responsibility of precipitating the present conflict lies with one man or one group of men who are to be found not in England but in Germany.

It is impossible, I think, that the Church, though its larger aim of reconciliation has been defeated and though its witness must now seem to some to be sectional or partisan, should dissociate itself entirely from this struggle against aggression. Just as all nations stand eventually before the bar of history and are at last impartially judged by the historian, so in a far deeper sense the Church of Christ will eventually stand before the bar of God and account for its faithfulness or unfaithfulness to the whole gospel committed to its charge. But when its ultimate aims are in abeyance—interrupted by the violence of violent men—there are lesser interests, but interests of great importance to mankind, which are quite properly the Church's concern.

One of these is the establishment of a just and righteous order of Society, and resistance to the aggression which replaces reason and negotiation and puts the weak perpetually at the disposal of the strong. In so far as the present resistance to the destruction of Poland represents the determination to establish such an order in the world, the Church, even though clothed for the time in sackcloth and ashes, can lend its sympathy and support. Strictly speaking, the struggle for power between several groups of nations must always be anathema to the Church. As a catholic or universal society it sees mankind within the perspective of one family. But that does not mean that if war breaks out all are equally guilty in the Church's view or that there is no moral difference in the real aims of either side. Where there is the resolve to preserve the freedom of smaller or weaker states—the will to proceed by negotiation or arbitration—and the pursuit of such political aims as has produced, for example, the best features of the British Commonwealth of Nations, then the Church can sympathize even in the alien atmosphere of war.

It is in this light we must view the present conflict, and it is only in so far as we keep these larger ends in view that war is a proper subject for the Christian pulpit. It is quite different where patriotism is concerned or where the natural instinct of preservation asserts itself. The patriot on either side will have much to say in the proper place, and the struggle for existence is strong in nations as well as individuals. These factors cannot be ignored. But in the House of God we must seek to cleanse our minds of all that is purely selfish or partisan, and relate our lives, so far as we can in war time as well as in peace time, to the aims and purposes of the Kingdom of God. An act of aggression of a peculiarly sinister kind has taken place at the will of one man whose promises, repeatedly broken, with tragic consequences to those who trusted him, have created a barrier against peace very difficult to overcome. It is plainly the Government of Germany, not the people of Germany, whose handling of the situation has precipitated the general catastrophe.

We cannot conceal from ourselves that dark days lie ahead which will try to the utmost our faith and courage. But the sober and unemotional way in which the resolution of the nation has expressed itself in word and action indicates reserves of strength in the national character which

may eventually be even of more importance than reserves of men.

Meantime the Church of Christ has its part to play in the tragedy which has befallen the world. None of my friends amongst the Territorial Army has ever desired that the Church, acting through its ministers, should become a kind of recruiting agency for the army. The functions of the State and the Church must be kept apart. Both are entitled to respect. Both have vital interests of the nation to protect, and it is to the spiritual care of the nation that the Church, through its officers and through its members in so far as they are free to do so, must devote itself. There are ideals to be held up before the nation, which are apt to become sadly soiled in the course of conflict; there is the care of those hundreds of thousands of young men and women who will be serving at home or abroad and who will be asking more insistently than ever: What is the meaning of life? We must have a Christian answer to supply. And later, when we begin to pay the cost of high resolve in sorrow or wounds or death, the whole resources of that great gospel of courage and comfort of immortality and eternal life must be at the disposal of all who need it.

It is a grave mistake to think that in war time Christianity must be so mishandled by opposing sides that it does not count. It need not be so, and we have, alas, had enough experience in our lifetime to avoid such mistakes. The Church will continue to pray that the will of God may be done. It will seek to bring all men within the compass of God's truth and loving kindness. It will proclaim the eternal principles of a righteous order of society. It will minister to the sick and the wounded and the dying. It will uplift as ever the Christ, the Saviour of the world, crucified by and for men's sin. It will continue to set the temporal in its true relation to the eternal and the incident of death against the reality of the Life Everlasting.

TWENTIETH SUNDAY AFTER TRINITY.

On Strengthening One Another.

BY THE REVEREND RODERICK BETHUNE, M.A., ABERDEEN.

'That I may be comforted together with you by the mutual faith both of you and me.'—Ro 1^{12}.

Rome had many attractions for Paul. Paramount was the fact that Rome was the capital of a mighty Empire, the nerve-centre of a vast organization, and as such seemed to offer the great apostle unrivalled opportunities for furthering the gospel. In this verse, however, he indicates another attraction Rome had for him. There, at the heart of the Empire, was a group of people bound by the same ties of love and loyalty to Jesus Christ as he himself was. Their faith was well spoken of everywhere; they were known as a group convinced of their beliefs, possessed of confidence and courage. Paul, it would appear, was desirous of journeying to Rome to meet them not only to bestow upon them something which he possessed, but to receive from them something they had it in their power to give. 'I long to see you,' he wrote, 'that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.'

That, to me at least, is very interesting. The great apostle, who spent himself tirelessly in the service and welfare of others, was sometimes himself in need of comfort, sometimes hungry for fellowship with those who shared his faith in Jesus Christ. He just couldn't go on endlessly spending himself for others. For his constant journeyings took their toll of him, exhausting not only his physical strength and his mental powers but his spiritual reserves as well. He had need to have his resources replenished, his faith vitalized, his vision clarified; and as a tired man is refreshed by rest and relaxation so, Paul was sure, he would be refreshed by contact with the kindred spirits who formed the Christian colony at Rome.

I wonder if this verse of Paul's does not suggest a service we who name the name of Jesus ought to be performing for one another these days when so many of us, because of the distressing events of our time, are feeling the strain of things? Does it not suggest, likewise, the service which we Christian folk ought to be rendering to the world we were intended to serve?

I. Let us admit, to begin with, that his words put us in remembrance of many who desire, much more earnestly than Paul had need to desire it, the comfort which the Christian faith alone can give.

There are many ways in which life may prove too much for us. It may impose too great a strain upon our physical equipment. It may demand too much of us mentally. It may prove too big for our spiritual reserves. The man whose physical resources have been overtaxed, like the man whose mental powers are exhausted, may be restored by rest and by relaxation. Not so the man who

finds life too big for his spiritual resources. And it is of such a man I am thinking.

Because so many things once considered unshakable have been shaken, because so many principles once thought inviolable have been disregarded, because alliances upon which everything seemed to depend have proved themselves valueless, life has suddenly become difficult for many in our time. Does anything remain unshaken? Can we put our confidence in anything or in any one with any kind of certainty that it will not prove itself misplaced? Such questions are being asked by many for whom life has become too big for their spiritual resources, and what company can answer them except the company upon whom the light has shone to give them the knowledge of the glory of God in the face of Jesus Christ? Like that little company in Rome we have shared the message of Jesus Christ, have had proclaimed to us the unchangeable love of God and His ceaseless care for the world which He created and for whose salvation He gave His Son, His concern that righteousness should be established and His saving health known among all nations. Paul, in need of fellowship after constant journeyings, was sure that, could he but enter that little company at Rome, he would not only succeed in confirming their faith but would have his own faith confirmed in turn.

What happened then should happen now. Difficult as life is, it is no more difficult than it was for the Early Church and what succeeded in putting many then upon their feet, since it has not changed with changing circumstances and changing years, should be capable of putting many upon their feet to-day. Those of us who are possessed of the assurances conveyed to the world through Jesus Christ, and who have proved many of them in our own experience, have a great service to render to one another and especially to those whom life has made nervous and excited and afraid.

II. I wonder then if we who name Christ's name have realized our duty to one another these days?

True, none of us can live for long upon some one else's faith; for faith, to be effective, must be one's own, something of which one is personally and beyond all question convinced. But might we not do something when the faith of our friends wavers towards reminding them of the things most surely believed among us?

'Modern cosmologists and astronomers assure us,' says one writer, 'that in the physical world there is an irreversible process called "entropy" by which they mean that the universe is moving inevitably to a time when it will be cold, inert, and dead; so, too,' he declares, 'there is a law of spiritual entropy, with this difference, that it is not irreversible and that many have made proof of the fact that while spiritual entropy is the normal process, the natural law of a natural world, by discipline, by prayer and the act that follows on prayer the process can be overcome and the spiritual life, so far from descending into dullness and impotence, can advance in increasing glory, beauty, and power.' To have some part in reversing spiritual entropy in some life, to awaken them to factors they have overlooked or to remind them of facts which, in the press of things, they have forgotten, and so to set them on the way to recovering their ebbing faith and to become, in consequence, more than conquerors however difficult circumstances may be, what a work that is!

Robert Louis Stevenson, whose health we all know was a source of constant anxiety, dedicated one of his poems to a man whose book came into his hands when he was critically ill and nigh unto death. Dispirited and depressed beyond telling by his weakness, he was cheered by what he read.

> 'And lo,' he wrote, 'as my serener soul
> Did these unhappy shores patrol,
> And wait with an attentive ear
> The coming of the gondolier,
> Your fire-surviving roll I took,
> Your spirited and happy book;
> Whereon, despite my frowning fate,
> It did my soul so recreate
> That all my fancies fled away
> On a Venetian holiday.'

So is the influence of one upon another individual. Are we exercising our influence to-day upon men for whom life has become by far and away too big? Most of us these days are busy exchanging our fears with our neighbours, conveying to them our apprehension that, in spite of our passionate prayers, the worst which we dread may happen. As a result, neither they nor we are greatly helped. To exclude from our conversation all talk of our fears may be asking too much considering our circumstances, but couldn't we sometimes exchange our certainties that we 'may be comforted by our mutual faith'?

'Tell me your certainties, I have doubts enough of my own,' the great Goethe is reported to have said on one occasion. Is it not what many in our time are saying? Fears? Who among us hasn't

enough of his own without adding to them the fears of all with whom we come in contact? It is certainties we desire, assurance that in this world of crisis and of change some things remain unshaken, that Some One cares whether the world is saved or lost. That being so, isn't it part of our Christian duty to aid one another by declaring what we ourselves believe and know and have proved? No one, we all know, can live by another's faith, since faith is a personal thing. But something said by us may put some one on the way to recovering the faith he has meantime lost. And what a work that is!

III. The members of the Christian Church have a duty towards one another in hours such as these. Yes, and Paul believed that they had a mission to fulfil towards those who were without. The Church, he believed, received the truth as it is in Jesus to make it known.

In days of crisis there may be division of opinion upon some suggestions concerning the Church's duties, but can there be any division of opinion concerning this suggestion—that the Church should convey to others the confidence which she herself possesses? Jesus, it is recorded, called twelve men unto Him that they might be with Him and that He might send them forth to preach. The truths which He taught them were not for themselves alone but for the whole wide world of men. Paul, with possibly such a thought in mind, counselled the Church at Corinth to let its voice be heard. There are many voices, he reminded them, some of them less comforting than others, all of them having their effects upon the hearers. Let the Church's voice at such a time be loud, clear, definite, and full of assurance, he counselled. For it was such a voice men required to hear.

Are these not days in which the Church's voice must be loud, clear, definite, and full of assurance? It is ours, who are members of the Church of the Lord Jesus Christ, to turn the thoughts of our contemporaries to Him who is from Everlasting to Everlasting and in obedience to whose Will lies our peace. They are looking to us for something. Let us not treat them to a recital of our fears. They have fears enough of their own. Let us give them our certainties!

In such difficult times let us try not to fail one another and let us pray that the Church, Holy and Catholic, may not fail the world she was intended to serve. We have something to give one another and something to give the world which will make life possible. Jesus expects every one of us to do his duty.

Twenty-First Sunday after Trinity.

A Day of Good Tidings.

By the Reverend J. S. Stewart, B.D., Edinburgh.

'Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace.'—2 K 7^{9}.

Any man who at the present juncture announces as his subject 'This is a day of good tidings' must be prepared for the instinctive, inevitable retort—'What a singularly inappropriate theme! And what a lack of sense and perspicacity and right feeling to choose it at all! For whatever may be said about this strange day in which we live, you certainly cannot describe it as "a day of good tidings." It is a day of tidings so perpetually disquieting and dismal and downright bad that the only defence against the almost daily shocks is an attitude of Stoic fatalism. It is a day of such a dearth of good tidings that people are breaking down right and left beneath the strain. To quote these words of Scripture and apply them to to-day, when the whole world, under withering blasts of disillusionment, is suffering from nerves, is simply foolish. A day of good tidings—for whom? Not presumably for the hundreds of thousands of our brothers and sisters who have been robbed of all human rights and driven homeless across the earth! Not, surely, for the men and women of China and Poland in this hour of their country's immeasurable agony. Not, surely, for any thinking man upon whose mind and conscience the madness of the world weighs with a sense of almost intolerable shame. Here is no time of good tidings; and the religion which talks in that vein is simply proclaiming its own irrelevance and forfeiting all respect. If the Church has not anything to say more apposite than that, so much the worse for the Church!' That, I think, is our first instinctive reaction.

But this is a case where first reactions are wrong reactions. I take this text, not because the Christian religion is an otherworldly quietism, the pursuit of people who are out of touch with contemporary unpalatable realities (for in point of fact, it is anything but that); not because the newspapers during the week are gloomy, and it is necessary for social and national purposes to provide an antidote on Sunday (please God, the Church will never consent to become an appendage of State policy like that); not because so many among us are feeling strained and dispirited and 'under the weather,' and we want something bracing and comforting and rallying and heartening—not for these reasons

do I choose this text, but simply because it happens to be true. I take it because, dark and threatening as the human prospect may be, there is something to set on the other side—something not less, but more real than the grim, concrete actualities that are confronting and confounding us—something in our Christian inheritance which, if we once really understand it, and assess it at its true value, and give it its due weight in our total situation, can counterbalance our fears, and make us even in this desperate time more than conquerors, and burn up all our doubt and depression in a great flame of praise and gratitude to God!

For consider the dramatic, incredible tidings that were committed to the Church once for all nineteen hundred years ago. What did these men then preach? They preached one thing, and one thing only—and it was not an idea, it was a fact: it was not vague uplift, or beautiful phrases, or ethical commonplaces, or a theory of life (which are what Christianity in many minds is identified with to-day)—it was Jesus and the Resurrection. In other words, it was God's victory—not in hope and dream and fancy, but in history—over all the powers of evil. It was the discovery that if you crucify justice and righteousness and love, and trample them beneath your feet, they will certainly rise from the dead the third day. The world to-day preaches ideologies. Here is something better. Here is a fact—and a fact on which every boastful, iron-clad ideology shall yet break itself in pieces.

Think of the story. That the God who made the universe and sways the stars should take to Himself a human body, and tread the dusty places of this low earth, not a disguised divinity, but veritably a man—this is in all conscience startling enough. But that God should be the jest and sport of an ignorant, vindictive rabble; that He, encountering the concentrated might of the malignant machinations of the devil, should pass down into the valley of the shadow; that He should turn the Cross on which they hanged Him, battered and broken and outwardly defeated, into the supreme triumph of history, and a throne; that having tasted the ultimate bitterness and severity of death, He should then break the bands of the grave, and smite man's last enemy, and triumphantly vindicate righteousness for ever; that all this should be, not man's prodigious dream, but God's historic deed—who can measure the marvel or the magnificence of that?

And that is what every one of us claims to believe who is a professing Christian. That is the orthodox creed of the Church—your Church. Why are we not carried away by the splendour of it? Why are we not realizing that here is the answer, God's decisive and sufficient answer, to the paralyzing doubts and daunting problems of this present evil age—this unconquerable Christ, this eternal pledge that love and justice and truth are the only unconquerable realities on earth, and that those who scourge them and spit upon them and crucify them shall yet be smitten dumb before the glory of their resurrection? 'We do not well: this day is a day of good tidings, and we hold our peace.'

The early Christians did not hold their peace. Grim and terrifying and demon-infested was that world which they inhabited; and if we think our prospects to-day are threatening and precarious, theirs were tenfold more distressing. But so full were their hearts of God's great deed in history, so clearly did they recognize its vast and cosmic consequences, so vividly out of earth's blackest tragedy had they seen heaven's glory shining, that joy indomitable was in every word, and the music of a matchless confidence in all their message, as they shared their mighty tidings with the world.

I wonder why we who are their lineal successors—heirs of the same gospel, and children of the same Resurrection—lag so far behind them in enthusiasm and conviction. So many who bear the Christian name to-day appear to have no notion that enshrined in the very heart of their religion is a fact of such incalculable vitality and force that it can make the pomp of emperors ridiculous and the pride of armaments merely crude and vulgar and pathetic. G. K. Chesterton once declared that 'Christianity even when watered down is hot enough to boil all modern society to rags.' It might be better to put it more positively and say that the orthodox creed of the Church—that God became incarnate, and walked the earth, and died, and rose again, and turned evil's supreme, most trenchant triumph into its most crushing and irrevocable defeat—contains a potential energy capable of burning up all the dross of men's unrighteousness and of making the whole world new. This day is a day of good tidings: why do we—so unlike those early Christians—hold our peace? If the Christian fact is so essentially dynamic, why is not our faith in the fact more noticeably contagious? Why, if we have really been caught by the splendour of Christ, is the world in its contacts with us so little impressed, so far from being inclined to take knowledge of us that we have been with Him? If our personal religion, our individual Christian conviction, is really vital and assured, why is it not proving for others, in this confused,

perplexing age, a hiding-place from the wind of doubt, a covert from the tempest of mental and moral bewilderment, the shadow of a great rock in a weary land?

Let us reiterate it: we are building, in our Christian religion, not on fancies and the stuff of dreams, but on proved and tested fact. 'On Christ, the solid rock, I stand.' In Christ, crucified, risen, and alive for ever, God has acted, and still acts decisively; and at the name of Jesus every knee shall bow. This we believe, and this we hold, and this we know; and there is no good tidings in all the world so mighty or so marvellous as this. Therefore we do not well, if in this day of such tidings we hold our peace!

If you know Christ; if ever Christ has been strength to your weakness, comfort to your sorrow, light to your darkness, 'God's presence and His very self and essence all-divine' in hours when heart and flesh were failing you, and grim unanswered questions stood knocking at your door; if He, the Sun of Righteousness, has risen upon you then with healing in His wings—you hold in your possession the very tidings for which this world in its pathetic plight is waiting. If you have seen Christ regnant at the Cross; if you have watched God in that supreme act turning the devil's flank, and changing what looked like irreparable disaster for the campaign of His Kingdom into the instrument of its complete and final triumph; if from the intimacies of personal experience you can speak of 'my gospel,' and can say, 'His grace avails for me'—then, at all costs, you must bear your witness. This is a day of good tidings. One thing is needful. The world cries for it. Honour claims it. Christ commands it. Send the good tidings on!

TWENTY-SECOND SUNDAY AFTER TRINITY.

In Debt Everywhere.

BY THE REVEREND STUART C. PARKER, D.D.,
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'I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.'—Ro 1^{14}.

It is very refreshing to us in these days to hear a man freely acknowledging his indebtedness. The popular inclination seems to be to keep quiet about what one owes—certainly not to harp upon it. Even the decentest type of person is apt to derive satisfaction from the thought that he is debtor to nobody rather than to everybody. He is like the Village Blacksmith held up to honour by Longfellow; his pride is that:

> His brow is wet with honest sweat,
> He earns whate'er he can,
> And looks the whole world in the face,
> For he owes not any man.

Then, at the other end of the scale from this robust type there is that distinctively modern development, the person who asserts with or without truculence that 'the world owes him a living'—who is so far from acknowledging any obligation on his own part that his entire energy and eloquence are spent on emphasizing what he considers to be the debt of Providence, Society, Church, State, and Life in general to him instead.

Upon this second, and parasitical character, St. Paul would certainly have frowned. Probably he would have looked with disfavour on the first attitude also, bidding the independent man stop boasting about such a trifle as having paid his bills and consider, for the good of his soul, how many things he enjoys for which he never wrought or paid at all. For no Christian, whose experience of God's grace and mercy even approaches that of St. Paul, can ever feel that he 'owes not any man'—still less that every man owes much to him. I venture to say that there is little of a Christian spirit where there is no gratitude, and certainly none where there is no sense of obligation to pay back in service to God for the unearned benefits that come to every life. The Apostle has the right of it, and this word of his sums up the attitude of every soul conscious of God's redeeming love. 'I am debtor'—not in one quarter alone but in all quarters: 'I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.' All I have I owe, and I am in debt everywhere.

Of the two senses in which the Christian feels himself to be a debtor, St. Paul was thinking only of one when he wrote these words. But the other is so characteristic of him that it can be mentioned too, and mentioned first. It is that he is in debt for all that he has received and learned and experienced through his fellow-men of all classes, both Greek and Barbarian, both high and low, cultured and ignorant.

We ought all to let ourselves be pulled up frequently by the realization of that indebtedness; for there is no life in which it is not a reality. What we call pure individualism simply does not exist. Every man derives what he is and has largely from others, and the personal contribution of some to their own proudest triumphs is pitiably small.

Not even the most astonishing discovery or invention of the genius is purely his own achievement. Behind it, and making it possible, are all the labours of a myriad men in the past as well as the findings of contemporary workers in the same or related fields. In literature, poet and dramatist owe heavy debt to those who created the models and made the taste. In commerce, the merchant is indebted for every penny he earns to those who plant and reap, build ships and sail them, tend cattle, spin thread, build engines, invest money, and do a million things beside. Life is team-work, whether we will it or no, and every man is in debt everywhere, to high and low.

And it is vital to the Christian character to remember that the debt is to the low as well as the high, to the Barbarian as well as the Greek. It is not hard for a man to recognize his debt to the great and wise and cultured—the inventors, statesmen, philanthropists, reformers, and all such. But he cannot see so well his indebtedness to the Barbarian and the ignorant, the serf and the mob. Yet it is at least equally real. There is no need to enlarge on what the humblest workers do for us, which we could not, or would not, do for ourselves. Rather let a man think how much of the comfort and strength and sweetness of his life is traceable to the great ones of the earth, and how much to no such persons at all, but to the ministry of simple folk, to their brave patience and staunch loyalty and unmurmuring good-nature. . . . I am debtor, says St. Paul, both to the Greeks and to the Barbarians; and so are you and I; and the more heavily the sense of that indebtedness presses upon us, the better men among men we shall be and the more will our life become a psalm of gratitude.

. . . . . .

But, as I mentioned before, that is not the sense in which St. Paul in this passage speaks of himself as in debt everywhere. What is in his mind is that he owes to every one, Greek and Barbarian alike, the debt of Christian service. 'To Greeks' (so runs the verse in Dodds' *Romans*), 'and to barbarians, to wise and to foolish alike, I owe a duty.' . . . And the duty? As things appeared to the Apostle, there was one all-embracing duty: it was to preach the gospel, and to lead all alike to his own experience of redemption.

And what a vista that opens up to any Christian! Literally it makes the whole world his parish. Realizing what pardon and peace, and faith and hope have meant to himself, he is eager to pay his debt by conveying the same happiness to every living soul. It is the authentic instinct of the self-respecting man: never take without giving in return, never possess without offering a share.

But once again it is to be noted that the debt is owed everywhere. It is owing to the non-Christian peoples of the earth; but it is due to the advanced and cultured nations too, and to the most highly cultured persons among them. Sometimes this debt to the Greeks is forgotten. We leave them alone, and concentrate on the Barbarians. We can see easily the needs of those in rags, and feel readily our obligation to them. But not so easily can we see the poverty of the well-to-do and the need of the cultured. Our missions pass them by as if they were beyond the ministry of the gospel. Not so St. Paul. The culture of the Greeks and the rudeness of the Barbarians he saw alike as requiring the grace of God, and himself as in debt to artist and slave, to satisfy the hunger of each and deliver each from his peculiar sins.

The Oxford Group Movement has to some degree reminded us of this universal debt of service which the Christian owes. If it did nothing more it would still be worth-while. People with no insight sneered at its House Parties and Evening Dress meetings. Yet it is precisely the sins of the 'reputable' members of society which corrupt society most effectually, and are keeping back the Kingdom of God. And we were forgetting the poor sinner in evening dress, the poor sinner on the staff of the university, the poor sinner of Cabinet rank. We remembered the East End but not the West End. We ran to pay our debt of service to the Barbarian: God prosper any movement which encourages us to talk Christ and His salvation to the Greek too—even to the Greek first of all.

So the redeemed man will see himself, like St. Paul, in debt everywhere, both for what he has received and for what he can give. I have come to believe, in fact, that this sense of obligation does more than anything else to make him the distinct character that he is. There are other things that might make him merely self-effacing, and others that might make him merely forward and bold, but no other that could make him both. The seed of that paradoxical character is the conviction that because much has been given, much also is required.

Love so amazing, so divine,
Demands my soul, my life, my all.

Theology and the Gospel.

By Professor J. G. Riddell, M.A., University of Glasgow.

From the earliest days of Christianity the proclamation of the gospel has involved a Theology, and that Theology has found itself, in turn, dependent on the practice of Evangelism, not only as a safeguard of its truth but as the source of its interest and its life. The Apostles were 'witnesses' who brought good news, not by mechanically repeating the tradition which they had received, but in the light of their own understanding of what God had shown to men and done for them, and their appreciation of its significance for human life and character. As the New Testament clearly indicated, to make known the mystery of the gospel required no small amount of reflection, consideration, discussion and definition if its messengers were to commend themselves to every man's conscience in the sight of God. The earliest tradition, writes Dr. Dibelius, in *The Message of Jesus*, 'laid emphasis upon what faith longed to hear and upon what was likely to impress and convert non-faith,'[1] but it contained also the unhesitating conclusion of the earliest Theology which must ever be asserted afresh, that the earthly life of Jesus, 'lived at a definite historical time in the land of Palestine, was the bearer of God's final and decisive Message to mankind.'[2] Throughout the succeeding centuries the interaction of the Theology of the Church and its gospel have been plainly apparent. The great Creeds and Confessions were not the product of theological discussion for its own sake, but an endeavour to clear the way for the Church's evangelism by combating the dangers of heresy or the attacks of forces opposed to the gospel. Merely to 'think out' Christian doctrine apart from its bearing upon the missionary work of the Church and with no sensitiveness to the spiritual experience of believers has at times been a danger rather than an aid to theological study. No less conspicuously has the neglect of doctrinal truth led to partiality and inconsistency alike in preaching and in practice and thus impeded the enterprise of evangelism itself. To-day, no less urgently than in the past, the mutual dependence of the theologian and the preacher or the missionary upon one another claims recognition. If it be true that 'the Acts of the Apostles is an unfinished book,' it is no less true that the Church is constantly called to fresh study and fuller understanding of the ways of God with men. If there is much to accomplish in the far-flung mission fields and if the menace of pagan ideas nearer home becomes ever more apparent, hope and security lie in the awareness of what God has revealed to His people and what He has done for them. Our assurance is that He is still unfolding to men the truth and doing for them greater things than they know. As a recent study of Church History has emphasized, 'All that is behind us is ours. The same God who worked then works now. . . . There is no one who is not under call to serve; no one whom God does not expect to be in some degree a maker of history.'[3] Our endeavour to study the great doctrines of the Christian Faith must have at its heart the purpose of making them known to the world. The outcome of our missionary endeavour will itself be a means of showing the relevance of our theology to the world's problems and vindicating the truths which it sets forth.

The publication of the Jubilee number of The Expository Times seems a fitting occasion for a brief consideration of this topic. Throughout the fifty years which this issue completes, it has kept equally in view discussion of theological questions and the presentation of the Christian gospel, always with the background of Biblical exposition from which its title is derived and which must be the basis of doctrinal study and missionary enthusiasm alike. Sermons published 'In the Study' for each Sunday of 'The Christian Year' have been the counterpart of a wide range of theological and expository contributions and there has been a careful balancing of the theological and the practical

[1] P. 128. [2] P. 187. [3] G. D. Henderson, *The Church of Scotland*, 6.

interests some aspects of which it is the purpose of this article to discuss.

When we ask what common grounds link these interests so closely with one another two answers suggest themselves. Both the study of doctrine and the presentation of the gospel have to do, first, with God's revelation of Himself to men, and, second, with His action towards men and on their behalf.

If there is one truth which emerges with special clearness, theologically, out of the discussions of the years that are past, it is surely that, in Christian doctrine, we are concerned first and foremost with what God has made known to us. We do not seek to come to our knowledge of Him by pushing a process of reasoning to its ultimate conclusion or by proving the validity of a hypothesis on scientific grounds. We begin with His self-revelation to which the Scriptures testify, the record of which is there to be studied and understood. As a modern statement on Christian doctrine puts it, we may hold that nothing can 'be effectively revealed by God to man apart from an activity of human reason in apprehending it,' but we must also maintain that 'nothing can be discovered by man about God apart from the revelation of Himself by God to man.' [1] It is true that some will not agree with this startling point. A writer in the 'Under Thirty Page' in *The Spectator* some time ago, [2] for example, found it meaningless and unverifiable to say that God is always capable of being perceived. 'When a man tells me he believes in God, and I ask him why, the kind of evidence he adduces seems to me no more to prove that there is a God than that there is not one.' We may be convinced, to use the illustration given, that there are bears in the Caucasus, but not that there is a God, for this would be 'to take something on faith, to accept something which cannot be verified.' This is the kind of thesis that underlies the work of humanist thinkers who accept *Religion without Revelation* and claim that by processes of investigation it should be possible to reach ultimate truth, while all beliefs which cannot be confirmed by the methods of a so-called scientific age are to be set aside as childish and misleading. Christian Theology has nothing in common with this emphasis on man's power to discover truth. We may, and indeed we must, study the Bible from the points of view of scientific scholarship, archæological investigation and so forth. To confine ourselves to such discussion, however, would be no less foolish than to treat the Scriptures merely as a collection of proof texts or aids to devotion. It is as the record of God's redemptive action in history that Holy Scripture is the basis of our faith and the final source of Christian doctrine, and as such it is, in the end, its own authority. No historical criticism can touch this central truth, nor does it need the defence of any infallible Church as its safeguard. From beginning to end its meaning is clear to faith alone and only men of faith can interpret its message aright.

Thus the theologian is not concerned with the discovery of God, but with seeking to understand God's revelation of Himself. His work will have a vital bearing on the questions of the day, but it can only be helpful in regard to them in proportion as it is founded, not merely upon contemporary studies, but upon the faith which was once delivered unto the saints. Three modern volumes illustrate how widely this has been recognized. It is characteristic, of course, of the writings of Karl Barth which show keen sensitiveness to world-events, and particularly to 'the affliction the Church in Germany is at this moment suffering,' but are none the less unhesitating in their assertion that 'the reader of the Old and New Testaments remembers that in this book the Church has up to now heard God's word,' and that he reads 'in the expectation that he himself will also for his time hear God's Word.' [3] Kraemer's, *The Christian Message in a Non-Christian World*, written to meet definite modern problems for the Tambaram Conference, at the request of the International Missionary Council, is no less insistent upon the fact that we shall only be able to meet practical issues successfully by a new 'Biblical realism' which recognizes that 'the Bible protests its revelational character by the fact that every one who reads it with the eyes of faith continuously

[1] *Report of the Commission on Christian Doctrine in the Church of England*, 44.

[2] 18th March, 1938.

[3] *Credo*, 175 f.

makes the experience that it again and again is a new revelation to him.' [1] Finally, the Archbishop of York, writing from a different standpoint in the Introduction to the Church of England Report already quoted, points out that it 'must be read in the context of the thought of our time and with regard to its constant changes.' He refers to the teaching of physical science and to modern political philosophies, as well as to new theological movements, yet it remains clear that the fundamental task of his Commission has been 'to discuss the unchanging truths of the Christian revelation . . . to set forth the truth of the Everlasting Gospel unchanged in substance.' [2]

If theological study has thus led us to emphasize afresh the place of revelation in Christian doctrine, the evidence of the believer's experience in accepting the gospel points in the same direction. 'The religious man,' writes Dr. Farmer, 'does not feel that he has happened upon God, as upon another object in his environment which it would be interesting to investigate further; rather he apprehends God as actively approaching him, as entering, of His own initiative . . . into his personal life.' [3] So also Dr. W. M. Horton declares that 'when a man perceives a new planet, or conceives a new mathematical theory for unifying two fields of knowledge, he shouts, "Eureka! I have found it!" When he meets the God of Grace revealed in the Cross of Christ, he bows in gratitude, and confesses, "Thou hast found me!"' The implications of such truths for the missionary and for the preacher deserve careful consideration. Just as the theologian may not confuse his task with that of the scientist or the philosopher, so the evangelist must beware of allowing the interests of economic well-being, or social betterment, or even the seemingly all-important task of securing world peace, to interfere with the supreme duty of witnessing to the truth of God's self-revelation. These things, we must believe follow, and do not precede the acceptance of the gospel. The preacher may endeavour, especially in dealing with those outside the Church, to lead up to the Christian message, rather than begin with truths which have little meaning for his audience, or with a Bible which is largely a closed book to many of them. The missionary, may, and indeed must, build upon the best that he finds in the standards and beliefs of those to whom he goes, as Ninian and his followers accepted 'the sense of the numinous awakened in the pagan Norsemen' at Eyin Helga (The Holy Isle), and set their churches at the very centres of pagan worship and if possible on their very site.[4] None the less, both missionary and preacher must remember the uniqueness of their message. There can be no compromise between the demands of Christianity and ideals that are merely humanitarian. The thesis that Christ is the fulfilment of every religion, taken by itself, as Brunner insists, is false. 'It must straightway be supplemented by a second thesis—that Christ is also the judgment upon every religion, together with its history.' [5] It is impossible for men to be converted—turned to Christ—without being also, and at the same time, decisively turned away from non-Christian beliefs and ways of life. Hence the evangelist need not try to make the gospel attractive by any concealment of the offence which, the New Testament declares, lies at its very heart. Only faithful witness to the Christian revelation can either bring home to men the seriousness of their plight or unfold the wonder of divine forgiveness and the new hope that Jesus brought to a sinful world. Only God can tell us the truth about our wrong-doing and His amazing grace. Only the shining of the Light Divine can show,

'How wide and far we stray,'

or reveal how in Christ men are reconciled to God and to their fellow men. 'The Gospel,' writes Dr. A. B. Macaulay, 'is not metaphysical "news" addressed to the mind of man—"news" which, perhaps, might not seem so novel after all to those who were unconvinced about the gulf that separates the eternal from the temporal, and "news" which in any case it would be difficult, if not impossible, to authenticate. The Gospel is "good news" addressed to the heart and conscience of man—"news" of a Saviour from sin, a Reconciler and a

[1] P. 63. [2] P. 6.
[3] *The World and God*, 81.

[4] Cf. Dr. A. J. Campbell, article in *The Orcadian*, 29th July, 1937.
[5] *The Philosophy of Religion*, 128.

Restorer; "news" of a God who has bridged the gulf that separates sinners from Himself.'[1] This—which can neither be 'discovered' nor 'proved'—is the heart of the Christian revelation and the burden of the evangelist's message. It is at the Cross, as Dr. Nicol Macnicol claims after wide missionary experience, that Christian faith is shown to be most radically different from every other belief by which men have guided their lives. 'I used to try to find easy ways of introducing men to Christian faith,' said a Methodist preacher, 'with but little success. Now I confront them with the claim of Christ and Him crucified, and I find that they respond beyond all my expectation.'

Can the declaration of the gospel message thus be allowed to make its own appeal, or must it be reinforced by some form of argument or persuasion? Is it sufficient to exhibit the truth of God's self-revelation and to testify to its meaning for ourselves, or must we, as ambassadors of Christ, be not merely heralds, but in some sense diplomatists also? On our answer to such questions the methods of our evangelism largely depend. It is possible to hold, on the one hand, that the Biblical revelation comes with such strangeness to the non-Christian and is so alien to pagan ways of thought that (as St. Paul found in Athens) the presentation of it must be carefully accommodated to the particular situation if a hearing is to be obtained at all. On the other hand, it may be maintained that there is deep-set need in the heart of all men which will always respond to the proclamation of the unchanging gospel. Because God has made men for himself, and because, even in their sinfulness, they yearn after a peace and joy which can be found in Christ alone, the simple announcement of the good news will have its own effect. As St. Paul wrote of his appeal to the Corinthians the messenger may have to come, not with excellency of speech or of wisdom, but determined to know only Christ and Him crucified; not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

It is probably unwise to treat these alternatives as exclusive. There has been a place for the Christian apologist as well as for the Christian witness. The former, however, runs a greater risk than the latter of forgetting that the outcome of his endeavour does not rest upon his own skill and wisdom. We may be so busy contriving means of persuasion and formulating convincing arguments as to ignore the second truth which links our Theology with the preaching of the gospel—the truth that both depend not only upon God's revelation in the past but upon His action in the present. The work is not ours but His. It is not ye who speak, said Jesus, but the Spirit of your Father which speaketh in you.

The task of evangelism in any form must always depend upon the conviction that God, who has given us the record of His self-revelation in the past, is ever active in the world of to-day. That is why the Bible is different from every other book and speaks to each generation with fresh and living power. Preaching is unlike every other human utterance, because it is set in the heart of a situation where anything may happen between the hearer's soul and the God into whose presence it is brought. 'Always preach for conversion,' said a great teacher of Theology to his students, and behind his words lay the conviction that God is continually at work, seeking the lives of men for whose salvation Jesus came. The missionary must believe implicitly in the Holy Spirit's presence and the limitless resources set at his disposal. The Christian pastor must be ever conscious of the nearness of his Lord and of His living power—

'Much cheered by thoughts of Christ.'

Believing men and women, for whom the ministry of intercession is a reality, know that those for whom they pray are within the reach of God's action. It is our conviction that God, who spake in times past unto the fathers, and hath spoken by his Son, still speaks to each generation, that He who acted for men's salvation in the life and death and resurrection of Jesus Christ still brings them to see the sinfulness of their lives and the assurance of His pardoning grace. As it is stated in the Report of the Tambaram Conference, 'No merely human deed or word of ours will suffice to meet humanity's need. God's words and deeds alone are the healing of its sickness. Yet it is still His will to utter and accomplish them through His Church. His promise

[1] *The Death of Jesus*, 28 f.

is still that His strength shall be made manifest in our weakness.' [1] This is the one belief which makes evangelism either possible or hopeful. Our message is not, as men sometimes think, only the story of happenings in the distant past or the promise of a happy land, 'far, far away.' It has the urgency of here and now. We ask time and again why God does not intervene in the world's affairs and show Himself by some 'sign or wonder' before our eyes. The truth surely is not that God remains inactive, but that we too often refuse to allow the impact of His coming to touch our lives, lest it upset our own designs; just as we do not listen for His answers to our prayers for fear they should prevent our carrying out purposes of our own which are not in accordance with His will. Yet God does not cease to come. To-day, His ambassadors proclaim, if ye will hear His voice, harden not your hearts, for He is even now seeking you, claiming your allegiance, confronting you with the issues of life and death, of time and of eternity.

Theology is no less concerned with the belief that divine action is continuous and persistent, and that always it will be in harmony with what has been revealed to us by Jesus Christ. 'In the Bible,' writes Dr. C. H. Dodd, 'God, and religion, are not optional extras; they are of the stuff of life. *This*, the Biblical writers seem to say, *is* life; you know it is; and God is everywhere in it; you cannot get away from Him. . . . "These things," says the Apostle Paul, "happened typically, and were written for our instruction." But they *happened*. The story is no myth.' [2] And they are our guide to what is happening still. Much may be obscure, nor is it always easy to see what God is doing in the world, but always we know what He has done and this may help us better to understand His action now. The history of the Church has its own light to shed upon such problems of our day as that of the Totalitarian State. The heresies of the past have their own lessons for the missionary who encounters parallel movements in modern times. The gospel of reconciliation does not depend upon an abstract redemption principle, but upon the historical events which have manifested God's action, and in line with which He is ever active towards His world.

We believe that the work of creation, in the beginning, was in its own fashion a means of God's self-revelation, for in His making heaven and earth and the sea and all things that are therein, He left not Himself without enduring witness. Yet it was more than revelation. It was the initial act of God by which still the greatness of His purpose for men may be discerned. So too, the consummation of all things at the last will reveal much which cannot yet be fully known, but must imply not revelation only but the act of God by which this present order shall be brought to its appointed end. At the heart of history, midway, as it were, between Creation and Consummation, the Cross of Jesus stands, central in our Christian faith. All would agree that here is revelation—the supreme revelation of God's mind towards men. But the Death of Jesus is more than a revelation, even if we claim that it is revelation through an objective event. We may speak of the *munus triplex*, or of the threefold agency in the death of Christ, but we must not forget that, in the end, God is at work in all the events that centre on Calvary. The early Christian preaching, says Dr. Dibelius, was interested in the sequence of events, 'not from the standpoint of biography but from that of the Story of Redemption. For the whole narrative served as proof that, terrible and shameful as it was, God had willed it all.' [3] It has been said that 'Redemption means more than revelation; but the more it means the richer its meaning as revelation.' [4] Not only so, but the greater our assurance of God's action as being ever on redemptive lines. Whether we find that the Death of Jesus is to be best interpreted as showing to men the love of God, or bringing the forgiveness of sins and awareness of the Saviour's indwelling presence, as divine victory or the supreme act of sacrifice, it remains true that here is our ground for belief in God's continuous action and our guide to what He will do. He will act always in wisdom, righteousness, and love, yet let us not forget, always in ways characteristic of His holiness. Since He is 'other' than men, mystery will surround

[1] *The World Mission of the Church*, 16.
[2] In *The Open Bible*, October, 1938.
[3] *The Message of Jesus Christ*, 144.
[4] H. Wheeler Robinson, in *The Christian Faith*.

His actions even as mystery enshrouds the Cross. Unbelief may still be baffled by the paradox of His ways and find only a stumbling-block and foolishness where faith will discern always the power and the wisdom of the God of whose ways and deeds the Bible tells.

It follows that Theology, reflecting upon the divine action which is the inspiration and the content of the evangelist's message, cannot abstract its study from actual experience, as science can and must, or follow a path of philosophical detachment. Looking back over the years which this Jubilee issue commemorates we recall the influence of the thinkers, preachers, and missionaries of the past upon the life of the Church still. There must ever be what Dr. C. H. Dodd has called a 'creative interaction between events and the insight of the human spirit working upon the events of the past and changing the course of history' [1] under God's guidance. Like the writers of Scripture long since, we stand within and not over against the sequence of events which we seek to understand or of which we tell, and much in the story of to-morrow may depend on the study and the preaching of to-day. All Christian theology must be evangelical, since the God whose ways it must interpret is a self-revealing God, ever active in His seeking after men. Alike in its preparation of its students and in the work of its congregations and parishes the Church must recognize that, while 'teaching' is required to confirm believers and care and pains are needful to keep organizations in good heart, all is in vain without an active, ceaseless proclamation of the acts of God and the truth which He has made known. In days when Christianity has to face a new paganism in lands that could once be called Christian, as well as encounter the strength of other faiths in its mission fields, no one can over-emphasize the importance of world-wide evangelism, nor can the value of the evangelist's theological preparation be overstressed. 'The Church which is most sure of its own faith is best fitted to propagate it in the world. . . . It was no accident that Pauline doctrine and Pauline Missionary effort went together.' [2]

Conversely, the truth of our Christian doctrine meets its test and confirmation on the mission field, and in the evangelism of our parishes at home. If our interpretation of what God has revealed, and our understanding of His action enable us to convey to those who do not know the truth the wonder of the New Testament message, then our doctrines will be the more firmly held and our affirmation of them have an added assurance and persuasiveness. Theology and the gospel, in their mutual dependence and interaction, are linked for the future as in the past with the very life of the Church as a whole, which, to quote again the Report of the Tambaram Conference, 'requires to rediscover the living power of the faith it confesses, the very Word of God to our day speaking in and through the Bible it cherishes, and the inward peace and constraining power that come from the Cross with which the Church is marked. Only so will it be renewed and enabled by the Holy Spirit to undertake the great task of evangelism in our time.' [3]

[1] *Loc. cit.*

[2] G. E. Phillips, *The Gospel in the World*, 54 f.

[3] *The World Mission of the Church*, 46.

Some Changes in the Scientific Mind.

By the Reverend J. H. Morrison, D.D., Aberdeen.

When The Expository Times set out on its great career fifty years ago Henry Drummond's *Natural Law in the Spiritual World* had already passed its twentieth edition and was still going strong. That book was widely hailed as a new and unexpected ally in the fierce battle between science and religion, and without doubt it confirmed the faith of many. The situation as the writer of that book saw it was a situation in which religion was filled with 'dread when brought face to face with science,' a science which made it next to impossible for the modern mind to rest in the Christian faith. 'What then,'

he asks, 'has Science done to make Theology tremble? It is its method. It is its system. It is its Reign of Law. It is its harmony and continuity. The attack is not specific. No one point is assailed. It is the whole system which when compared with the other and weighed in its balance is found wanting. An eye which has looked at the first cannot look upon this. To do that, and rest in the contemplation, it has first to uncentury itself.' Drummond endeavoured to turn the edge of this assault by demonstrating that law reigned in the realm of grace. He hoped by proving 'the naturalness of the supernatural' to meet the legitimate demands of science and show that 'unbelief is unscientific.'

It need not be said that much water has flowed under the bridge in the half-century since these words were written. We have all 'uncenturied' ourselves in a different sense from what Drummond intended, not by dropping back from the nineteenth century but by moving on into the twentieth. And from this more advanced point of view we see many things differently. In particular the attitude of the scientific mind towards religion, and the attitude of the religious mind towards science has in certain respects very markedly changed. It may be of interest to comment briefly on some of these changes.

1. *The Concept of Law and Miracle.* Here the change has been not less than revolutionary. Fifty years ago in scientific circles the Reign of Law was unquestioned and supreme. Natural Laws were spoken of as 'great lines running not only through the world, but, as we now know, through the universe, reducing it like parallels of latitude to intelligent order.' Generally they were conceived as having an irresistible potency of their own. Blind, impersonal, inexorable, and of universal validity, man might adapt himself to them, but no power in heaven or earth could alter them. To the outmost bounds of space and time their rule extended, and all that had happened or ever would happen was rigidly determined by them. One can remember the confidence with which the Natural Law, once it was discovered, was applied to all possible cases. 'If this law is valid,' said an able scientist, 'it must run *all the way through*.'

Obviously such an attitude left no room for the emergence of the new, for the occurrence of the unprecedented. Miracles being regarded as violations of Natural Law (a wholly gratuitous and unscriptural assumption) were summarily dismissed. Matthew Arnold exemplified the amazing self-confidence of nineteenth-century science in his fatuous remark, 'Miracles do not happen.' The universe was taken to be a closed system in which no place could be found for the exercise of human free will or the activity of a personal God.

It would be impossible to convey in a few words any adequate idea of how completely at this point the science of to-day has changed its whole attitude. Natural Law has fallen from its former high estate, has been stripped of its authority and declared to be 'a concealed convention, plastered on to nature by our love of what we, in our arrogance, choose to call rational.' We find so profound a thinker as Whitehead speaking of nineteenth-century scientists as having framed arbitrary laws of Nature which 'were empirically observed, but for some obscure reason were known to be universal. Any one who in practice or theory disregarded them was denounced with unsparing vigour. This position on the part of scientists was pure bluff.'

To make the meaning of this plain let it be remembered that the confidence of scientists in the reign of law was an expression of their faith in the uniformity of Nature, or, to put it better, the rationality of the universe. This was held as a pure matter of faith. No scientist was in a position to prove it. No man ever did, or ever could, traverse the universe to ascertain that any law held sway in all its length and breadth. Nevertheless it was thought reasonable to believe that Nature could be depended upon in all circumstances to act consistently with itself. Hence if its course of action could be so far traced out it might be presumed to keep on steadily in the same line. What was found to happen here and now might be expected to happen under the same conditions in other times and places.

This faith of science is fully shared by religion which sees in the uniformity of Nature's processes an evidence of the constancy or dependableness of God. From earliest times Israel was taught to look on the orderly succession of the seasons as God's 'covenant' of the day and night, the summer and winter. But the fault of nineteenth-century scien-

was that it grossly overestimated its own knowledge of the ways of Nature, and was all too ready to jump from particular premises to universal conclusions. Twentieth-century science holds as firmly as ever by faith in the rationality of the universe without which no science could begin to build. But the scientist of to-day has a far deeper sense than his predecessors had of the mystery of things and of the limitations of his own knowledge, so that he is much less apt to imagine that his view of Nature is true and adequate. There may be conditions unknown to him which in certain circumstances would completely alter the result. In consequence of this he is always open to admit that his formulations (the so-called laws of Nature) may require amendment. He is very conscious that the new and the unprecedented may emerge at any point, and he must find a place for it in his system.

This more modest attitude of the scientific mind towards its own findings and formulations has been brought about in large measure by the revolutionary changes which have taken place in recent years in various departments of science. These changes have gone very deep, overturning foundations which were once taken to be as firm as the everlasting hills. The very axioms of geometry, for centuries regarded as necessary truths of reason, have now been shown to be dubious deductions from empirical observations. The law of gravitation, than which nothing was held to be more sure, has been displaced by another theory which approximates more nearly to the facts. The ether has been dematerialized, the solid atom dissipated into a haze of radiation, and the theory of relativity has seemed to act as a solvent upon all ascertained truth. These changes have awakened the scientific mind to the fact that all its theories are at best only working hypotheses subject to revision in the light of fresh facts, and we are warned against 'giving to the ignorant as a gospel the rough guesses of yesterday that to-morrow would forget.'

To illustrate how completely scientific formulations are dependent on observation and of how utterly devoid they are of any power to control phenomena take the following case. Charles' Law in Chemistry states that all gases decrease by one two hundred and seventy-third part of their volume for every fall of one degree centigrade in their temperature. It should follow from this law that at 273 degrees below zero they should shrink into nothing. But no gas is so obliging as to do that. At some point short of the extreme temperature suddenly, by some mysterious and one might say miraculous power inherent in it, the gas turns into a liquid and leaves Charles' Law in the air! Science to-day is very conscious that extrapolation is a very precarious form of reasoning, for at any point beyond that to which actual observation has been carried there may come a sudden break in continuity. Suppose we had lived in a world where the temperature never fell to freezing point our scientists would have confidently calculated the rate at which water, as it grew colder, would shrink and shrink. They could not possibly have imagined that on approaching 32° F. water would suddenly expand and become a solid.

Now the bearing of all this on religious thought, though negative, is very important. It cuts the ground from under dogmatic scepticism. It makes it simply ridiculous for any man to declare *a priori* that 'miracles do not happen' or that his system excludes the unprecedented. No well-informed theologian since the days of Augustine has asserted that miracles are contrary to the laws of Nature. It is obvious that if they occur at all they must fit in somehow into the system of Nature. But they may very well transcend our knowledge of Nature, and the scientist is not entitled to limit the possibilities beforehand. He is not empowered to lay down the law as to what *shall* happen; like the rest of us he must wait and see what *does* happen, and he must consider with open mind the record of what *has* happened. This represents a great clearing of obstacles out of the way of faith. Science now admits the right of every event to state its case at the bar of history and to assert itself for all that it is worth.

2. *The Concept of Matter and Materialism.* Here again, as is well known, revolutionary changes have taken place. At the close of the nineteenth century matter was looked upon as a familiar and dependable entity. It was held to consist of solid atoms which were indestructible, and were therefore regarded by many as eternal. These were the stones

of which the whole universe was built, and in dealing with them science seemed to have come down to bedrock.

This was the ground on which a doctrine of materialism was very confidently reared. It was a temptingly simple creed. Give me the atom, said the materialist, and out of it everything in the world can be constructed. No doubt a thoughtful mind could not but reflect that this atom must be a wonderfully gifted thing since it was thus able in myriad ways to cohere and combine, to organize and etherialize itself so as to blaze out in suns and stars, to palpitate in living creatures and blossom into all cultures, literatures, arts, and religions. It required a daring faith to take it in. Yet the solid atom seemed the surest foundation to build on. At first blush matter seems the most solidly real thing in the world, as even Dr. Johnson felt when, to refute Berkeley's idealism, he violently kicked a big stone.

But now the solidity of the atom has been proved to be a myth. It is common knowledge to-day that the atom can be broken up and that in certain substances it is breaking up of itself. For a time it was believed that each atom consisted of a nucleus with a definite number of electrons circling round it. But further analysis has revealed that every atom has a complexity far beyond what was at first thought. Now we hear not only of protons and electrons, but also of neutrons, neutrinos, positrons, mesotrons, and what not, without any one having a clear conception of what these names signify. Physicists are emphatic on one point, that the atom is in no proper sense material. It has no hard little core at the heart of it. It must be conceived as a reservoir of electrical energy, a fountain of radiation, a locus of incessant activity, a mysterious abyss out of whose inscrutable depths spurts of terrific power come leaping forth. In Eddington's words, 'Something unknown is doing we know not what.' The atom is a hive of energy, a centre perhaps more populous than the City of London. We can feel the pulsations of the unknown. Out of its unplumbed depths waves are thrown up, energy packets, quanta of action—call them what you will, but the place of their origin remains Nature's secret. An eminent scientist has expressed his belief, not without some show of reason, that these quanta come quivering from the hand of God.

What, then, becomes of matter in the hard old sense? It has dissolved; it has become etherialized; it is seen to be no more substantial than a moonbeam. And what then becomes of the hard old materialism so confidently built upon it? It seems to be left without foundation. 'What,' asks Sir Arthur Eddington, 'is the use of talking about materialism, when you don't know what material is?' And 'what,' adds Whitehead, 'is the sense of talking about a mechanical explanation, when you do not know what you mean by mechanics?'

Of course this revolutionary change in the scientific view of the constitution of matter must not be pressed too far or have too much read into it. But it does raise afresh the age-long problem of the relation of the material to the spiritual, and appears to point definitely in the direction of a spiritual view of the universe. Instead of hard atoms which, being indestructible, might well be conceived to be uncreated, we are left with nothing but pulsations of energy which suggest a ceaseless creative activity. In short, the material universe presents itself as an infinite complex of radiations from the unseen world. Hence we find the leading astronomer of our day speaking of it as the thought of a Great Thinker. This comes very near the Christian doctrine that God brought the world into being by expressing His thought in a great creative Word.

3. *The Concept of Evolution and Optimism.* At the end of the nineteenth century the concept of Evolution, after a bitter struggle, had gained a complete victory in the scientific field, and its champions were in many cases intoxicated with their success. They indulged in a heady and excessive optimism. Rather rashly they assumed that evolution guaranteed physical, intellectual, and spiritual progress to an unlimited degree. They overlooked the fact that the brief and earth-born phenomenon of organic evolution occurs in a physical universe where, according to the second law of thermo-dynamics, all energy is inevitably running down to ultimate extinction. The upward movement is caught in the far vaster sweep of a downward movement which will quench all physical energy in the darkness of an endless night. All

scientists were not blind to this. The authors of *The Unseen Universe*, being distinguished physicists, kept it fully in view. But the popular note of optimism was eloquently expressed by Henry Drummond in his *Ascent of Man*. 'The supreme message of the science of this age is that all Nature is on the side of the man who tries to rise. Evolution, development, progress are not only on her programme, these are her programme. For all things are rising, all worlds, all planets, all stars and suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation.'

The science of to-day has shattered this naturalistic optimism. It laughs to scorn the idea that 'all things are rising.' It finds on the contrary that all things are on the wane—'all worlds, all planets, all stars and suns.' This whole physical universe, that noble vessel which carries the fortunes of the human race, is slowly sinking beneath the waves, and is doomed to carry down to oblivion all human achievements and all human hopes.

This, together with the catastrophe of the World War and the bitter years which have followed it, has sent a wave of pessimism over the modern mind. In Dean Inge's phrase, the nineteenth century, the Century of Hope has been followed by the Century of Disillusionment. The bitterness of the contempt with which man is now spoken of in certain quarters, 'that miserable microbe clinging desperately to a grain of sand,' and such-like savage expressions, may be taken as a measure of the disappointment which followed the collapse of naturalistic optimism.

This conception of a doomed and dying world, and of man as a perishing creature in it, which has so powerfully gripped the popular mind of to-day, is not in the least disconcerting to the Christian. It is not news to him that man lives in a perishing world. On the contrary, it profoundly accords with Christian thought that this present world has the stamp of death upon it, and must pass away; and that man also is doomed to pass unless he can find some way of escape. Redemption, not evolution, is the Christian watchword. And now modern science seems to have given to the Christian preacher a profoundly impressive background against which to preach to men that while this present world is visibly perishing, and all the proud hopes built upon it must ultimately fail; 'we look for new heavens and a new earth wherein dwelleth righteousness.'

Fifty years ago Lord Kelvin expressed his astonishment at the undue haste with which teachers and preachers were re-stating truth in terms of evolution, while evolution itself remained an unproved hypothesis in the laboratories of science. And the remarkable changes in scientific theory which have taken place since then give point to the cautionary word of Karl Barth, 'Be not over-ready to baptize into the faith, all unshriven, the last daring hypothesis of science.'

Entre Nous.

The Jubilee Number.

The Editors of the magazine feel that there are many people who should be thanked in this Jubilee Number. First, perhaps, the Publishers who decided, in spite of all the difficulties of this time, to carry on the original arrangements and produce the number as planned. The only change that has had to be made is the omission of a number of photographs, and short accounts of the Editors, and others to whom the Editors, and the readers of the magazine also, are indebted for many reviews and notes of recent exposition. Of these we might mention first Dr. Fulton, Principal of Trinity College, Glasgow; Dr. J. H. Morrison, Minister of Bucksburn Church, Aberdeen; Dr. F. J. Rae, Director of Religious Instruction, Aberdeen. In addition to these, valuable contributions have been made by Professor A. J. Gossip, Glasgow, who has specialized in Comparative Religion; Professor James Moffatt; Professor W. D. Niven, Glasgow; Canon J. A. MacCulloch; Principal Vincent Taylor, Headingley College, Leeds, and Professor T. H. Robinson of Cardiff (Old Testament). And from earlier days we would recall three firm friends of the

magazine—Professor H. R. Mackintosh, Professor John A. Selbie, and Professor J. E. McFadyen. Dr. McFadyen in 1922 refused the editorship of this magazine, writing to the only one of the present editors who was then available, 'You are the obvious choice in view of your University attainments and specialization.' He never ceased to advise and take the keenest interest in the Old Testament side of the work.

A number of special messages of congratulation have been received. We are encouraged by these and are proud to publish them.

Dr. Archibald Main, Moderator of the Church of Scotland, writes:

'I am glad that THE EXPOSITORY TIMES is to have a Jubilee Number in October, and I gladly write this note of congratulation and good wishes.

'It makes one feel old to think that your most valuable periodical has been in existence for fifty years, and many memories come into my mind. I can think of no theological magazine which has been of like service to ministers not only in Scotland but throughout the English-speaking world. Many a man must bless the memory of your father for the help which he has received from THE EXPOSITORY TIMES. On several occasions I met Dr. James Hastings in the old days, and I had the greatest admiration for his knowledge of books, for his acquaintance with scholars at home and abroad, and for his marvellous gifts as an editor. It was he who made more than one friendship for myself; and, if I may mention it, I owe to him an introduction to Dr. Vernon Bartlet of Oxford.

'I sincerely trust that your magazine will continue its beneficent progress and that it will be even more widely appreciated during its second fifty years.'

There is a message from the Archbishop of Armagh, Dr. John A. F. Gregg:

'As one who has bound every year's issue of THE EXPOSITORY TIMES since 1896 I am very glad to send a message of greeting on the completion of its fiftieth year. By its notices of new books, its skilful opening paragraphs and its valuable occasional articles, it informs the working preacher of what is being written by the foremost theological students of every Confession. Standing as it does for the study of the Bible, it encourages its readers to seek and appreciate accuracy in its interpretation. But its work has been also to elevate the preacher himself, and to give him a sense of the breadth and exactingness of the truth it is his business to teach.

'While the intellectual and critical sides of Biblical study have had their full share of space, and THE EXPOSITORY TIMES is never afraid of letting its readers know what is being said, its own attitude has ever been that of restraint and responsible sifting of opinions. Its influence upon the teaching of the Bible which has filtered down into the consciousness of the plain churchgoer during the past fifty years must have been very great.'

The Primus of the Episcopal Church of Scotland, Dr. A. J. Maclean, says: 'I desire to send a message of hearty goodwill for the special Jubilee number of THE EXPOSITORY TIMES in October. I have greatly valued the good work of the late Dr. Hastings in his *Encyclopædia of Religion and Ethics* and his *Bible Dictionaries*, in which I had the honour of assisting.'

Principal Vincent Taylor writes: 'I began to take THE EXPOSITORY TIMES regularly more than twenty-five years ago, at the beginning of my ministry, and throughout this period I have found it an invaluable aid. Many of its scholarly articles have proved most suggestive both for study and for preaching, and in days when it was not easy to buy all the books one needed its reviews enabled me to keep in touch with the best critical and theological literature.

'I can think of no better advice to give to a student who is leaving College than to read THE EXPOSITORY TIMES regularly, and to bind its numbers for constant reference; and I have always given this advice to my own students. Hardly a copy lacks something distinctive and informing, and there are some which are beyond valuation. May it continue, even amid these days of war, and for many years to come, to exert its educative and stimulating influence upon an increasing circle of readers!'

'I am very pleased to have a place in the Jubilee procession of THE EXPOSITORY TIMES,' Rendel Harris writes. 'Indeed I must be very near the front line of your contributors, and you will take the opportunity of interweaving the great accomplishments of the past with the bright lines of work that is to come.

'In the latter, I can hardly hope to have a share. My interest however is as strong as in the old times.

'I wish my part had been better done. We have however managed to move the exposition of Biblical and theological themes to some new point of vantage.

'If I had a motto to send you for the occasion,

there comes to my mind some words from Christina Rossetti (from which I subtract the inevitable melancholy which colours all her writings). They run as follows :

> ' Our lamps have burned year after year
> And still their flame is strong.'

Professor J. M. Shaw, Kingston, Ontario, an old friend of the magazine, says :

' Of Dr. Hastings it was eminently true in Scripture language that he " did all things well," did them " to perfection " as we say with an infectious enthusiasm and whole-heartedness, whether it was playing a game or reviewing a book or preaching a sermon or paying a pastoral visit. The supreme end and aim of all Dr. Hastings' literary work was the encouragement of scholarly and attractive preaching. So as we look back at the very first issue of THE EXPOSITORY TIMES, that of October 1889, here are already those features which have proved so helpful to the preacher through the years. First, the " Notes of Recent Exposition," where in clear pellucid English the reader's attention is drawn in challenging fashion to the best in current thought whether in book or magazine article. Then " The Great Text Commentary," encouraging ministers to preach upon the great texts of the different books of the Bible—" the tremendous passages," as J. H. Jowett described them, " whose vastnesses almost terrify us as we approach them " —on these great texts supplying preachers not with ready-made sermons but with a store of rich material out of which sermons might be made. This followed by " Point and Illustration," and religious and theological articles, and the other now so well-known features of the magazine—the " Entre Nous " has not yet made its appearance !—making the results of the most recent thought and scholarship available in convenient form, and lighting up Scripture thought and text with telling illustration and apt quotation. And not forgetting the *children* !

' It is surely a remarkable evidence of how well and carefully planned the magazine was from the very start that after fifty years the main plan remains so much the same, and that " age " thus " approves of youth." And not less remarkable is it, it may be added, that the high level set for the magazine by its founder which made it from its very first issue such an unqualified success, has been so well maintained—dare we say, heightened or raised ?—by the present editors, so that under daughter and son the magazine still remains what their father made it, the best preacher's monthly magazine in existence.'

From many letters of appreciation—omitting on this occasion criticism !—we quote some sentences at random.

This, to begin with, from a Church of Scotland Minister : ' Just a line from a C_3 Minister—a Common Country Cleric. It seems to me—who have semi-jubileed your pages now—that the " E.T." is better than ever ! Certainly no cleric, who browses in the pastures of your " E.T.," however rustic, need fear growing rusty ! Thanks be to God for His many gifts, and, not least, for this modern Titus—your up-to-date Journal of scholarship, and sanity and sanctity.'

A Minister from Jersey : ' I was a student when I bought the first number forty-eight years ago, and no publication has been so useful to me in my ministry. The books have gone with me in all my wanderings. They have helped me to make many sermons, and have kept me in touch with the religious thought of the passing years. One could not find better material than they offer for a study in the change of theological outlook during the last half-century.'

A Minister from the Principality of Wales : ' I have often felt an inner prompting to write you a word expressing my appreciation of this excellent magazine . . . I have no hesitation in saying that I have derived more real help and guidance for my studies and my work as a minister from THE EXPOSITORY TIMES than from any of the other periodicals I have mentioned.'

A Minister from Texas : ' Nevertheless I add my humble opinion. Your publication is remarkable. It is thought stimulating and gripping. You maintain a dignified balance in presenting convictions without running out on tangents of extremes. I did not know I would ever find a religious publication that would follow my theological inclinations so closely, and yet it allows freedom for divergence of expression.'

From a Professor in the Western Theological Seminary, Pittsburg : ' Every year it has been my custom to call the attention of our senior students to THE EXPOSITORY TIMES, and to recommend to them that they become regular subscribers. . . . Congratulations on the jubilee of THE EXPOSITORY TIMES, with wishes for an ever increasing sphere of influences through an enlarged number of readers.'

The Principal of a Canadian College writes : ' My attention was first called to THE EXPOSITORY TIMES by Professor R. A. Falconer (now Sir Robert Falconer) when I was a student in the Presbyterian

College, Halifax, where he was Professor of New Testament. I have valued it very highly ever since, and never cease to recommend THE EXPOSITORY TIMES to our out-going students as being the most useful theological magazine in English for the minister who wishes to keep in touch with the best that is being thought and written. The Journal finds its place, of course, in our theological library, and my colleagues and myself join in wishing it and its editors continued success.'

From a Student in Rhodesia: 'May I congratulate you on the excellent standard consistently maintained in each issue, and assure you that even in Central Africa THE EXPOSITORY TIMES is invaluable, as it keeps one in touch with current thought, and is an aid to one's studies.'

And just one more from the North of England: 'May I be allowed to express my most real appreciation of THE EXPOSITORY TIMES. It is a religious periodical to which one genuinely looks forward each month. One of the main reasons why I personally value it is because its articles do so splendidly counteract the somewhat erratic and unbalanced ideas which sometimes get spread in connexion with Theology and Religion. I generally take my views of theological volumes from the critiques in THE EXPOSITORY TIMES. May the magazine long continue its truth-loving and truth-spreading career.'

We have quoted so many of these kind friendly messages, as encouraging evidence that what we have tried to do in the past has succeeded, and as a stimulus to fresh efforts in the future.

MESSAGES FOR TO-DAY.

Faith.

Few Christians to-day can escape the question 'What should I do if I had to endure persecution for my faith? Should I stand fast if I were isolated, starved, beaten, and tortured? Would my mind hold out, would my body not shrink? Would faith glow within me? Or should I sink into despair?' In *The Mind of John Gibb*, Miss C. M. Townsend tells the story of a conversation between John Gibb and her father, Meredith Townsend, Editor of the *Spectator*. 'Once when some one at table declared the power to stand torture for a faith had left the world, and asked the editor if he supposed himself capable of it, he replied eagerly that he was a coward, and would deny anything in face of a thumbscrew. After a moment his face changed and he took back his words. "Who am I," he said, "to limit the power of God? I might stand it."

'"That," said John Gibb, "is faith."'

Few, if any, of us dare go farther than Meredith Townsend's 'I might stand it.'[1]

The Everlasting Arms.

'Some of the most precious experiences of my life were those when I had to let everything go, to leap out into the void. I shall never forget those moments. At the very moment when I felt the immense void around me, in which my life seemed to be about to founder helplessly, I had the strange, deep sense of the support of the Everlasting Arms. I felt them. What can I say? This is a sense of certitude which cannot be assailed. What we need above all is to know that God is. Without that, life is impossible. But if one has that, it is enough.'[2]

Solidarity.

'You are amazed and even indignant, that you do not suffer alone, but that your sufferings involve other people. But, my dear child, that is the great, sublime mystery of our solidarity! That is just how things are, thank God! None of us is alone. We are all in it together; we struggle and suffer together. To me this thought is a source of profound consolation. It is an encouragement in seeking the Good, and it alleviates pain and sorrow. . . . This solidarity, indeed, is the hope of the salvation of the world.'[3]

'If this were all . . .'

If this were all . . . But when was ever Night
A monarchy eternal? Man is made
Of stuff imperishable, the heir of light,
However long the dawning be delayed:
Nor is this earth, this feud-enfestered life,
Sole stairway of his substance; still a height
Pierces the clouds for conquest, still his way
Leads up beyond the vanguard into Day.
Still is a warfare worthy of his strife.[4]

[1] *The Presbyterian Messenger*, August 1939.

[2] Letter of Emma Pieczynska, quoted in *Radiant Freedom*, by Olive Wyon, p. 53.

[3] *Ibid.*, p. 82.

[4] Lord Gorell, *Last of the English* (reviewed in the August EXPOSITORY TIMES).

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